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L. as. 404^h
sindhi

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C_A

GRAMMAR

OF THE

SINDHÍ LANGUAGE.

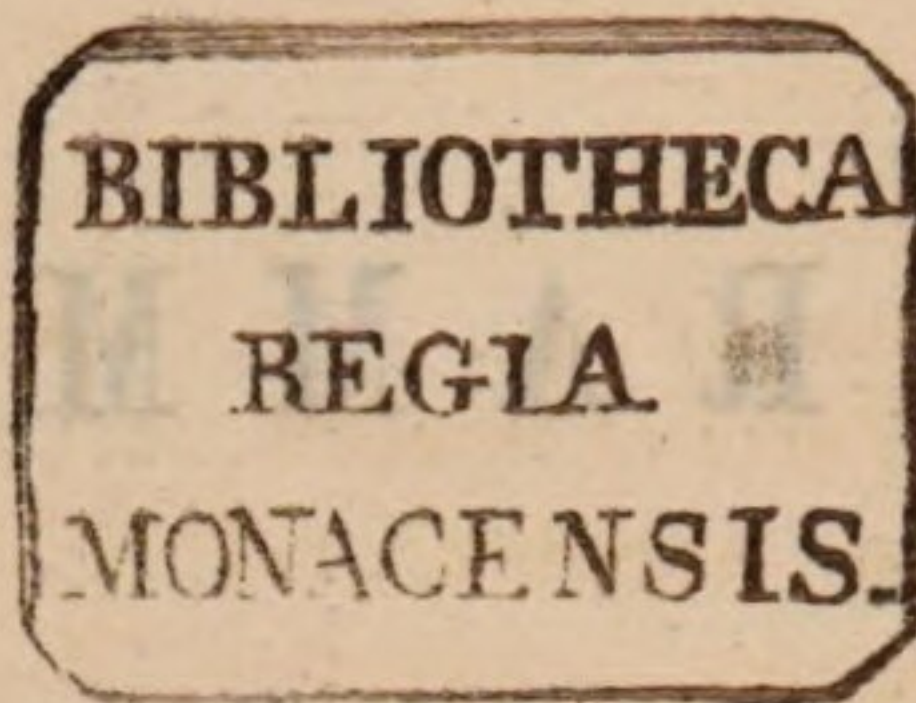
BY

CAPTAIN GEORGE STACK.

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INTRODUCTION.

In commencing this work, my first thought was in what character I should write the native words.

My choice lay among the Sindhi (or rather any of its numerous signs), the Roman, the Persian, the Gurmukhi, and the Dewanagari.

The first I saw at once would not do. Its scanty use of vowels* made it quite impossible to delineate single words through it, so as to be at all intelligible.

The Roman, too, I soon decided against. I never could understand the advantage of framing out of the Roman characters symbols to express sounds in Eastern tongues. Such sounds cannot be particularized without adding to the Roman letters so many marks and signs, as to render the learning of these quite as difficult as committing to memory a new character, and even still they would not possess the distinctive trait of a new set of letters, which from being entirely strange become in some degree better signs for strange sounds, than familiar characters with a new nomenclature. Moreover, I have always thought that they who would not take the trouble of learning a new alphabet, which after all is but the work of a few hours, were not likely to make much progress in any language: so there could be little gain in trying to please them.

The Persian was not decided against without some consideration. I had as regards it the precedent of Wathen's Grammar, and also of some Sindhi books extant in that

* See para : 2 of Grammar.

character. But in this, too, many additional marks were required to represent sounds foreign to the Persian. I saw it would be almost as troublesome as the Roman character, with the additional disadvantage of being strange to Europeans.

My choice then lay between the Gurmukhi and the Devanagari. The former had the advantage of assimilating with the Sindhi somewhat more than the Devanagari did, and of being also more known to Hindoos in Sindh: but I have preferred the Devanagari—1st, as being a character with which Europeans are more acquainted; and 2ndly, as from being the foundation of the Sindhi itself, it seemed more appropriate where a different character was required, to write in it than in any other, although cognate and generally similar.

To some of the Devanagari letters it will be seen, I have added signs to complete the sounds used in Sindhi: but these are not many, nor is the distinction in pronunciation so great as to make these signs absolutely necessary.

If in some parts of the country individuals be met with who use different forms of speech, from those I have pointed out in these pages, I would entreat that what I have given may not at once be condemned as incorrect. A dialect in which there is no literature, and but few books of any kind, must necessarily be spoken with some slight diversity in different neighbourhoods, and by different classes. Some of these distinctions I have pointed out in notes, and I believe that the forms and rules I have given, will be found the most correct, and to apply generally throughout the country. Should an occasional inaccuracy or omission be discovered, I trust it will be excused on the consideration that I have had little aid of any kind from native works, and that the rules I have given, have been fixed solely from watching the conversation of those a-

round me, and noting and comparing all striking points. I have not met a single native of Sindh, who until taught by myself, had any, even the most remote, knowledge of the Grammar of the language he was talking. The study of it has been always despised—the most by those who had pretensions to education. Learned Musalmans read Arabic and Persian; Hindoos the latter, or Punjabi and Hindi. The speech they learned at their mothers' breasts, was thought only fit for clowns. Yet I am confident the Sindhi will to the philologist prove a more interesting study than that of many of the other Indian dialects. The habit of affixing signs to words in lieu of the Pronouns and the Prepositions governing them—the regular form of the Passive Voice—the use of Impersonals—the reduplicated Causal Verbs—and other points which the learner will mark as he proceeds, give to it beauties distinct from most Indian tongues. The advantages, too, to be gained by its study to those employed in administering our affairs on the Indus are so manifest, that I need not here dilate on them.

I would only add that in preparing this work, I have examined and compared several Grammars on Oriental languages, and have not hesitated to borrow from them where I considered their remarks useful and applicable.

Hyderabad, Sindh; }
1st March, 1847. }

GEO. STACK,
Deputy Collector.

N. B. Nearly three years have gone by since this Grammar was first prepared, but various causes have till now delayed its publication. Meanwhile further knowledge and experience have enabled the writer to make some emendations and additions, chiefly in notes. Lieut. R. F. Burton, late of the Sindh Survey, has lent an able hand in this. It was intended to append also some pages of Idiomatical Sentences for the aid of students, but sickness, which has obliged the Author to leave the country, has prevented this : and has moreover constrained him to postpone the publication of a Sindhi and English Dictionary nearly ready for the press.

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by himself and gave the most reliable knowledge of
the Grammar of the language as it was spoken. The study
of it has been always despised—the most by those who
had no personal acquaintance. I learned Urdu, Persian, and
Arabic and Persian, Hindustani, the Sanskrit, and
Hindi. In speech they learned at their mother's breast,
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Tribes of the Government—the regular form of the Pas-
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C. S. S. S.

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tion of a Sindhi and English Dictionary nearly ready for the press.

ERRATA.

12	Page	37	Line	For 3rd.	Read 4th.
14	"	19	"	"	"
16	"	15	"	"	"
19	"	12	"	"	"
21	"	11	"	"	"
22	"	22	"	"	"
23	"	8	"	"	"
25	"	11	"	"	"
26	"	8	"	"	"
30	"	9	"	"	"
37	"	14	"	"	"
"	"	26	"	"	"
42	"	last	"	"	"
43	"	2	"	"	"
"	"	4	"	"	"
"	"	12	"	"	"
47	"	17	"	"	"
56	"	20	"	"	"
"	"	22	"	"	"
80	"	last	"	"	"
82	"	12	"	"	"
87	"	6	"	"	"
93	"	8	"	"	"
98	"	80	"	"	"
105	"	16	"	"	"
"	"	19	"	"	"
116	"	5	"	"	"

ERRATA.

12	Page	27	Line	For 3rd.	Read 4th.
14	"	19	"	" to	" or
16	"	15	"	" ताबूं ताबूं	" ताबूं or ताबूं
19	"	12	"	" propositions	" prepositions.
21	"	11	"	" Obl	" Abl.
22	"	22	"	" Obl.	" Abl.
23	"	3	"	" { if of the 1st 3rd 4th 8th }	" { except when of the 6th.
25	"	11	"	after उनि	insert , उअनि.
26	"	3	"	for 45	read 44.
30	"	9	"	" गरिब	" घरिबि गरीबिणी.
37	"	14	"	" four	" our
"	"	26	"	" $\frac{1}{3}$	" $1\frac{3}{4}$
42	"	last	"	" ही	" हि
43	"	2	"	" we	" He
"	"	8	"	" Abl.	" Obl.
"	"	12	"	" इनिह	" उनिह.
47	"	17	"	" Abl.	" Obl.
55	"	20	"	After what Case.	insert { except the agent.
"	"	22	"	for proposition,	read preposition
80	"	{ last but one	"	{ On by some मरेजि	{ or मारेजि and मारिजाइ.
82	"	12	"	Omit मार्जे.	
87	"	6	"	below मार्जी करे	insert माजो.
93	"	8	"	for past	read part ;
98	"	30	"	" 136	" 143.
105	"	16	"	" you	" thee
"	"	19	"	" you	" thee
115	"	5	"	after अडी	insert { (plu. अर्यूं, ड्यूं, and अड्यूं

A
GRAMMAR
OF THE
SINDHÍ LANGUAGE.

CHAPTER I.

THE LETTERS.

1. There are several distinct Characters in use for writing Sindhi, all of which spring from the Sanscrit, and like it proceed from left to right. Different localities and various classes of people favor distinct styles. The subjoined Table gives the most important of these, placed in juxtaposition with one another, and with the Arabic, Devanagari, and Gurmukhi Characters, in which Sindhi is also occasionally written.

2. It will be seen by this Table, that none of the Sindhi Characters, with the exception of those used by the Khwájás, have more than four vowel marks to express ten vowel sounds, simple and compound. They have generally but one Character for each of the simple and aspirated couples of the Devanagari ग and घ, ज and झ, ट and ठ, द and ध, ब and भ, and also for श, ष, and स, although the sounds are distinct. The Devanagari ज and य are also generally expressed in Sindhi by the same letter.

3. The want of so many letters, and especially those for the vowels, has prevented my writing Sindhi words throughout this work in any of the Sindhi characters: I have

chosen instead the Devanagari. Even the few vowel Characters the Sindhi possesses, are not written except where initial, or when beginning a medial or final syllable where the previous syllable had ended with a vowel sound.* On the other hand, it will be remarked in the Table, that the Sindhi possesses six Characters for which there are no exact equivalents in the Devanagari. To express them, however, I have taken the nearest corresponding letters from that Alphabet, giving them, as may be seen, distinguishing marks, by means of which any word written in the Devanagari may be transposed to Sindhi, or vice versa.

4. As the learner is supposed to be acquainted with the power and use of the Devanagari letters, particulars of which may be met with in any Hindoostani or Maráthee Grammar, I shall not enter into any detail regarding them.† It seems necessary, however, to say a few words in explanation of those Characters peculiar to Sindhi, some of which, so far as I am aware, have no equivalent in any Indian dialect, or European tongue.

5. Thus the Sindhi letter, which will be found opposite to ग, is articulated by pressing the tongue against the

* Thus गल, might stand for गोलो, गोली, गुरु, गलो, गेलि, गिले, गिल, गोलु, गुरू, or for any other word that might happen to be in use, formed by pronouncing these two Consonants with any of the vowel sounds. The Khwájás alone occasionally use the lákaná, or medial vowel marks. I have been informed that these were formerly used too with other Sindhi Characters, but I have not been able to find any writing shewing them.

† For the advantage of those who may not have had much practice with the Devanagari, I have given an alphabet in the Appendix, in which is shewn also the form the vowels take when medial. A table shewing the most useful compound letters is also appended to it.

The Alphabet

Roman characters	Arabic	Devanagari	Gurmukhi	Rhudanwadi*	Shikarpuri	Sakhar	Thattai		Lairi	Maragari	Rayai	Shuyao	Maimons		deurharri	Phalharri	dehiti	Sanyali
a	ا	अ	ਕ	u	u	u	u	u	u	5	u	ج	ج	ج	u	u	و	و
ā	آ	आ	ਕੇ	u	u	u	u	u	u	5	u	ج	ج	ج	u	u	و	و
ā	آ	आ	ਕੇ	u	u	u	u	u	u	5	u	ج	ج	ج	u	u	و	و
ā	آ	आ	ਕੇ	u	u	u	u	u	u	5	u	ج	ج	ج	u	u	و	و
ā	آ	आ	ਕੇ	u	u	u	u	u	u	5	u	ج	ج	ج	u	u	و	و

* The Rhudanwadi is the character used at Hyderabad and by most of the respectable merchants throughout the country. That of the Shikarpoor and Sakhar merchants differs, as will be seen, but little from it.

+ These are, however, never written in commencing a word. In lieu of them m is used

The Alphabet

[illegible]

The Alphabet

[illegible]

The Alphabet

Roman Characters	Arabic	Persian	Hebrew	Phatic		Latin	Malay	Chagay	Shuwayas	Maimons		Senharic	Ochibi	Panyali
24	ا	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن
25	ي	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
26	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
27	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
28	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
29	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
30	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
31	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
32	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
33	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
34	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
35	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
36	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
37	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
38	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
39	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
40	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
41	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
42	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
43	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
44	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
45	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
46	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
47	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
48	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
49	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
50	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
51	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
52	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
53	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
54	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
55	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
56	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
57	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
58	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
59	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
60	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
61	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
62	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
63	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
64	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
65	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
66	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
67	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
68	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
69	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
70	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
71	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
72	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
73	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
74	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
75	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
76	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
77	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
78	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
79	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
80	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
81	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
82	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
83	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
84	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
85	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
86	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
87	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
88	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
89	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
90	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
91	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م
92	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن
93	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ
94	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و
95	م	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز
96	ن	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح
97	هـ	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط
98	و	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك
99	ز	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل
100	ح	ط	ك	ل	م	ن	هـ	و	ز	ح	ط	ك	ل	م

palate, keeping the mouth somewhat open, and sounding from the throat, as in **गनु** 'a handle'.

6. **ज़** is sounded by placing the tip of the tongue against the lower teeth, the middle of it being pressed forward, and against the palate, as in **ज़रु** 'a leech'. These two sounds are difficult of enunciation by Europeans.

7. **ट** is sounded as a compound **ट** and **र**, like the tr of 'true,' 'trumpet,' &c. as in **पुटु** 'a son.'

8. And **ड** as a hard d by turning the tip of the tongue somewhat back and striking it against the palate. This hard d has in Sindhi two distinct sounds, one of which corresponds exactly with the Sanscrit **ड** when sounded as a harsh d, * as in **हंड़ी** 'a pot.' The other differs in being articulated partly from the throat, and is found in **बड़ो** 'large.' †

9. **ड्र** is sounded as dr (the above hard d connected with a soft r) as in **चंडु** the moon. This, and **ट**, are in the Sindhi Characters generally written alike.

10. **ब** is enunciated by pressing the lips together, and pouting them forward, throwing out the sound with greater force than in **ब**, as in **बोडो** 'deaf.'

11. **ढ** has in some words in Sindhi the sound of a **ढ** and **र** combined, as in **ढउ** 'satiety.' To distinguish

* See the note to this letter in the Alphabet.

† I have not thought it necessary to distinguish these two sounds by different marks. The distinction though plain to Natives, is not at first apparent to European ears, and is of little importance.

such I shall in these cases write this letter thus ढ. The Sindhis, however, have no separate Character to express this distinction.

12. All Consonants, when not prefixed in compound with another Consonant, must be sounded with a vowel; but in the Devanagari, the short vowel अ when following a Consonant is not written: * therefore all consonants to which no vowel is affixed, or which are not prefixed in compound with another Consonant, should be sounded with an अ. Where this and the two other short vowel sounds terminate a word, their pronunciation is scarcely perceptible to European ears; yet with Sindhis the distinction is apparent and marked, and, as it is important,† it should be carefully attended to. The short sound of अ, when final, is articulated by simply prolonging the sound of the consonant and throwing it out somewhat as in खट 'a bedstead'; that of इ by prolonging the sound, and by drawing in the corners of the mouth, emitting slightly the sound of the English vowel i, as in अखि 'an eye'; and that of उ by lengthening the sound in the same way, and pouting forward the lips, so as to produce a partial enunciation of the vowel u, as अडरु 'a coal.'

13. The only other Sanscrit marks I have adopted in expressing the Sindhi, are the *Anuswara*, or quiescent nasal n, written as a dot (.) placed over the letter it follows in sound—it is named in Sindhi *tipī*, as taken from the Gur-mukhi, and a shorter sound of the same, called, *adhtipī* written over the letter thus ॰.

* The Consonant is then called *Muckto*. Under this title it will be found hereafter spoken of in this work.

† These short final sounds often change the meaning of words, as बेरि, 'the Jujube tree', and बेरु, 'its fruit'; अंदरु 'the inside', अंदरि 'within'; and generally the gender, as छेकरु 'a boy,' छेकरि 'a girl.'

CHAPTER II.

THE PARTS OF SPEECH.

14. As my object is to explain Sindhi Etymology in the manner most likely to be easy and to appear familiar to Europeans, rather than what might be more particularly applicable to the language itself, I shall consider Speech as divided into the same parts as in English, and shall adopt a like arrangement, as far as practicable, in treating of the different inflections and relations of words.

OF THE ARTICLE.

15. The manner in which our English Articles are expressed in Hindostani, will most probably be familiar to all Sindhi students. It is therefore sufficient in this regard to say that precisely the same rules hold good in Sindhi as in that language, the Articles being either considered inherent in the noun, or being expressed, the definite by the pronouns **ही** 'this' or **हूँ** 'that,' and the indefinite by the numeral **हिकिडो** 'one.'

OF NOUNS.

16. In the Sindhi language, Nouns have but two genders and two numbers. They possess nine distinct methods of inflection, and these inflections admit of six cases, as in Latin. A seventh is however added, that of the agent, which from its exclusive form and manner of use, requires a separate classification.

17. Gender, number, and case, are shewn by the terminations of words. To simplify the explanation of these I shall divide all words capable of being affected by them into seven classes; thus:

I. Those terminating in अ (when following a consonant, not expressed, See Para : 12.).

II. Those terminating in आ (when following a Consonant, written र).

III. Those terminating in इ (when following a consonant, written र्).

IV. Those terminating in ई (when following a consonant, written र्).

V. Those terminating in उ (when following a consonant, written र्).

VI. Those terminating in ऊ (when following a consonant, written र्).

VII. Those terminating in ओ (when following a consonant, written र्)*.

OF GENDER.

18. The Genders are the masculine and the feminine, and they in Sindhi affect the terminations of nouns, adjectives, pronouns, and verbs, as well as of some adverbs, prepositions, and interjections.

RULE FOR KNOWING GENDER.

19. Gender in Sindhi is easily ascertained from the vowel terminating the word. Nouns ending in अ† and इ

* Some few adjectives and adverbs end in ए ; among these are नवे 'ninety,' निहिचे 'certain,' सिरे 'principal,' जिरें 'very tall.' Where nouns terminate with the compound sounds of ऐ and औ, I have found it better to write these sounds thus, अई and अऊ, as they are written in Gurmukhi. Such will therefore fall under the 3rd and 6th Classes; thus लई (not लै), 'the bastard cypress', गऊ (not गौ) 'a cow'.

† It must be borne in mind that this short अ when following a consonant, is not expressed. See Para : 12

are feminine ; in उ and ओ they are masculine ; in आ, ई, and ऊ, when signifying males, they are masculine ; and when treating of females, or inanimate objects, or abstract qualities, they are feminine.

To this, however, there are a few exceptions, herewith given.

20. Masculine nouns ending in इ.

सहाइ An aider. केहरि a lion.
अधोअधि a half sharer. हरि A name for Vishnu.
विरस्पति the planet Jupiter. खाजाखिदिरि the deity of the waters.

21 Feminines ending in उ.

वथु a thing. कटु rust.
and several others, a list of which will be found in the Appendix.

22. Exceptions in nouns ending in आ.*

जिजा a dun	} are feminine whether referring to male or female.	कर्ता 'the agent in Grammar' is masculine.
बला a snake		

* There are but few Sindhi masculine nouns ending in आ, and these are chiefly from other languages. To some, too, the vulgar often add उ ; as खुदाउ, for खुदा 'God'. The learned do not, but they frequently adopt the Sindhified termination of ओ, as मुले for मुला 'a moola.'

23. Exceptions in nouns ending in ई.

पाणी water,

मोती a pearl.

आसिरी a large species of
tamarisk tree,

बांधी a floating log in the river.

लाड़ी the ropes of a boat,

सूरजमुखी a sunflower,

पखी a bird.

The above are all masculine.*

24 Exceptions in nouns ending in ऊ.

जूं a louse,

भूं the earth,

लूं the short hair on the limbs,

आबिरू honor.

These are feminine. The first two are, however, often and more correctly, written जुंअ, and लुंअ; and the last two भुंइ, and आबिरुइ. To these may be added all imitations of sounds formed by reduplication; as, घूंघूं 'a buzzing sound', रूंरूं 'a humming sound'.

25. There are no exceptions to the rule for nouns ending in अ and ओ.

RULES FOR CHANGE OF GENDER.

26. RULE I. Masculine nouns ending in ई to form the feminine change ई to इणि to याणी, as दांही 'a complainant (man)', दांहिणि or दाह्याणी 'a complainant (woman)'.

27. RULE II. Masculines in उ change that vowel to इ, as गड़हु 'a jackass, गड़हि 'a jennyass;' but where speaking of any of the classes, castes, &c. of man, also to इणि, इणी,

* पाकी a razor is by Musalmans made masculine, by Hindoos feminine; and पिरि, सुपिरि, 'a lover', a sweetheart,' and some other such like terms, are always masculine, whether referring to man or woman.

or **याणी**; as **कुंभरू**, 'a potter', **कुंभरि**, **कुंभरिणि**, **कुंभरिणी**, **कुंभर्याणी**, 'a female potter'.*

28. RULE. III. Some masculines in **ऊ** have no change for the feminine, and some change **ऊ** to **ऊणि**, or **इणि**, or have all three forms, as **रहाकू** 'a male resident,' **रहाकू**, **रहाकुणि**, or **रहाकिणि** 'a female resident.†

29. RULE. IV. Nouns ending in **ओ**, change that vowel to **ई** for the feminine, as **घोडो** 'a horse,' **घोडी** a mare; but where signifying any of the classes, castes, &c. of man, also into **इणि** or **याणी**; as **सोनारो** 'a goldsmith, **सोनारिणि**, **सोनार्याणी**, or **सोनारी** 'his wife.'

30. There are some cases where, as in our own language, the two Genders are expressed by totally different words; as,

पित a father.

मात a mother.

पुटु a son.

धित a daughter.

राजा a king.

राणी a queen.

डाघो a male camel.

डाची a female camel.

डांदु a bull.

गऊ a cow, and several others.

OF NUMBER.

31. The numbers are the Singular and the Plural.

Rules for forming the Nominative Plural.

32. RULE I. Nouns ending in **अ**, change that vowel to **ऊं**;

* **जटु** 'a Jat' has **जटि**, **जटी**, **जटिणि**, **जटिणी** or **जट्याणी**; and **ब्रामणु** 'a Brahmin,' makes **ब्रामिणी** or **ब्रामिण्याणी**.

† **हिंदू** 'a Hindú' has also **हिंदूआणी**, **हिंदूआइणि**, **हिंदूणि**, and **हिंदिणी**.

as **अड़** 'a small water course,' **अड़ूं** its plural. The north people change **अ** also to **आं**; as **जाल** 'a woman,' **जाला** 'women.'

33 RULE II. Masculine nouns ending in **आ**, have the Nominative singular and plural alike; as **राजा** 'a king,' **राजा** 'kings; ' where feminine, the **आ** changes into **आंऊं**; as **हचा** 'murder,' **हचांऊं** 'murders.'

34. RULE III. Nouns ending in **ई**, change that vowel to **यूं**; as **अखि** 'the eye,' **अखयूं** 'eyes.'

35. RULE IV. Nouns ending in **ई** when feminine, change **ई** to **यूं**; as **घोडी** 'a mare,' **घोडयूं** 'mares'; except where the **ई** is preceded by any of the six palatals **च**, **छ**, **ज**, **झ**, **झ**, and **ञ**, when the change may be also to **ऊं**; as **भजी** 'vegetable leaves' **भाजूं**; **तात्री** 'the warp of a web' **तात्रूं** **तात्रयूं**; when masculine there is no change, as **धोबी** 'a washerman,' **धोबी** 'washermen.'

36. RULE V. Nouns ending in **उ** when masculine, change **उ** into **अ** (not written when following a consonant, See Para. 12); as **अंबु** 'a mango,' **अंब** 'mangoes;' when feminine, **उ** becomes **ऊं**; as **वथु** 'a thing,' **वथूं** 'things.'

37. RULE VI. Nouns ending in **ऊ**, have no change for the nominative plural; as **मिरू** 'a wild beast,' **मिरू** 'wild beasts.'

38 RULE VII. Nouns ending in **ओ**, change that vowel to **आ**; as **लटो** 'a garment,' **लटा** 'garments.'

39. A few form the plural irregularly.

माउ a mother.

माइरु, माइरुं or माऊं mothers.

पिउ a father.

पिउर fathers.

धिउ or धिअ a daughter.

धिअरु, धिअरुं or धिऊं daughters.

भेणु or भेण, a sister.

भेनरु, भेनरुं or भेणूं sisters.

भाउ a brother.

भाउर or भाइरु brothers.

जोइ a wife.

जोइरु, जोइरुं or जोयूं wives.

नुहु or नुह a daughter-in-law.

नुहरु, नुहरुं and नुहूं, daughters-in-law.*

OF DECLENSION.

40. There are nine declensions, distinguished according to the diversities of inflection and methods of forming the nominative plural.

41. Although, as stated in para: 16, there are seven cases, the noun itself in each of its numbers admits of but three forms; the nominative, the inflected or oblique, and the vocative. The simple oblique forms the agent Case, and the others are made up by affixing prepositions to it.

42. The following table shews the nine declensions and the different forms the termination of the noun takes in each:

* Some have the plural oblique of both the regular and irregular forms; as, in पिउ, plural oblique पिउनि खे or पिउरनि खे; भाउ, भाउनि खे or भाउरनि खे.

Declen- sion.		Singular.			Plural.		
		Nom.	Oblique.	Voc.	Nom.	Oblique.	Vocative.
1	Feminines ending in	अ *	अ	अ	ऊं or आं	उनि or आं	ऊं or आं
2	Feminines ending in	आ†	आ	आ	आऊं	आउनि	आऊं
3	Feminines ending in	इ †	इ	इ	यूं	इनि, यनि, or युनि	यूं or यो
4	Masculines ending in	ई	इअ	ई	ई	इनि, यनि, युनि, or यां	इओ, इआ, or इअउ
5	Feminines ending in	ई	इअ	ई	यूं	इनि, यनि, or युनि	यूं
6	Masculines ending in	उ	अ‡	अ	अ	अनि	ओ
7	Feminines ending in	उ	उ	उ	ऊं	उनि	ऊं
8	Mas. or Fes. ending in	ऊ	उअ	ऊ	ऊ	उनि or उ- अनि	उओ
9	Masculines ending in	ओ§	ए	आ	आ	अनि	अउ, ओ, or आ

* It must always be borne in mind, that where अ is sounded after a consonant, it is not written (See before Para : 12).

† The Masculine nouns terminating in आ and इ, are so few, that I have not thought it necessary to fix any separate declension for them. They only differ from the 2nd and 3d declensions, in making their nominatives singular and plural alike.

‡ पिउ 'a father,' has पिउ खे &c. and भाउ 'a brother' भाउ खे, but भाउ 'love', 'price', takes व. See Para. 43.

§ Some Musalmans pronounce this ओ as ऊ, especially when it is preceded by ण, but the word retains the inflection of this declension.

43. Where **आ**, or the short vowel sound **अ**, precedes the **ओ** of the 9th Declension or the **उ** of the 6th, the inflection is sometimes in **व**; as **माओ** 'a gallnut', sing. obl. **माए** or **मावे**, plu. nom. **मावा**, plu. obl. **मावनि**; **मउ** 'intoxication', sing. obl. **मव**, plu. nom. **मव**, plu. obl. **मवनि**.* Nouns in **यो** for the oblique singular generally drop the **य**; as **रुपयो** a rupee, **रुपए**, **चयो** 'bidding', **चए**.

44. The plural oblique of substantives is often contracted by using **एं** instead of the regular terminations, the adjective, where such is used, taking also a like form; thus, **थुल्हे वणे सां** 'with thick trees', **सत्ते घोड्ये खे** 'to seven mares', **घणे माण्हूं खे** 'to many men'.

45. The following examples are given to illustrate the above table. In the 5th and 9th declensions I have pointed out the manner in which each of the cases are formed. With the others I have not thought it necessary to go over each case. To represent them, it is only requisite to affix the different propositions to their oblique form, except as regards one of the forms of the accusative which always remains the same as the nominative. The agent Case is used only with the past tenses of active verbs, to express the actor or agent; thus, **कछु खाधो जोग्यनि सिंधु खाधो ठोग्यनि** 'Cutch has been eaten up by devotees, Sindh by impostors.'†

* Where **उ** is preceded by **आ**, the inflection sometimes takes **अ** also; as, **वाउ** 'wind', **वाअ में** or **वाव में** 'in the wind', **वाअ** or **वाव** 'winds' &c.

† See note to Para. 148.

1ST DECLENSION.

जाल S. F. 'A woman'.

	Singular.	Plural.
Nom.	जाल	जालूं or जालां
Oblique.	जाल	जालुनि or जालां
Voc.	ए जाल	ए जालूं or जालां.

2ND DECLENSION.

सुखा S. F. 'A vow'.

	Singular.	Plural.
Nom.	सुखा	सुखांऊं
Oblique.	सुखा	सुखांउनि
Voc.	ए सुखा	ए सुखांऊं.

3RD DECLENSION.

सिरणि S. F. 'A kite.'

	Singular.	Plural.
Nom.	सिरणि	सिरण्यूं
Oblique.	सिरणि	सिरणिनि-ण्यनि-ण्युनि
Voc.	ए सिरणि	ए सिरण्यूं or सिरण्यो.

4TH DECLENSION.

हारी S. M. 'A peasant.'

	Singular.	Plural.
Nom.	हारी	हारी
Oblique.	हारिभ	हारिनि, हार्यनि, हार्युनि or हार्यां
Voc.	ए हारी	ए हारिओ, हरिआ, or हरिअउ.

5TH DECLENSION.

घोडी S. F. 'A mare.'

	Singular.	Plural.
Nom.	घोडी a mare.	घोड्यूं mares.
Gen.	घोडिअ जो* of a mare.	घोडिनि, घोड्यनि or घो- ड्युनि खे of mares.
Dat.	घोडिअ खे to a mare.	घोडिनि &c. खे to mares.
Acc.	घोडिअ खे or घोडी a mare.	घोडिनि &c. खे or घोड्यूं mares.
Voc.	ए घोडी O mare.	ए घोड्यूं O mares.
Obl.	घोडिअ खां &c. †from a mare.	घोडिनि &c. खां from mares.
Agent.	घोडिअ by a mare.	घोडिनि by mares.

6TH DECLENSION.

मछर S. M. 'A musquito.'

	Singular.	Plural.
Nom.	मछर	मछर
Oblique	मछर	मछरनि
Voc.	ए मछर	ए मछरो.

* Or संदो. For the declension and use of these prepositions, See Para: 166.

† When the prepositions आं ओं, ऊं, and अँऊं 'from,' 'out of,' and आकुर 'from,' are used, they are affixed to the noun; in which case if it be in the singular, the short vowel terminating the oblique in the 1st, 6th, and 8th declensions, becomes absorbed, and in the 4th and 5th it is either absorbed, or the इअ becomes य. In the 9th declension too, the ए sometimes disappears. If the noun be in the plural, these prepositions either absorb the terminating इ, or change it to य; as is also the case with the singular of the 3rd declension.

7TH DECLENSION.

वथु S. F. 'A thing.'

	Singular.	Plural.
Nom.	वथु	वथूं
Oblique	वथु	वथुनि
Voc.	ए वथु	ए वथूं.

8TH DECLENSION.

माण्हूं S. M. 'A man.'

	Singular.	Plural.
Nom.	माण्हूं	माण्हूं
Oblique	माण्हुअ	माण्हुनि or माण्हुआनि
Voc.	ए माण्हूं	ए माण्हुओ.

9TH DECLENSION.

वाढो S. M. 'A carpenter.'

	Singular.	Plural.
Nom.	वाढे a carpenter.	वाढा carpenters.
Gen.	वाढो जो of a carpenter.	वाढनि जो of carpenters.
Dat.	वाढे खे to a carpenter.	वाढनि खे to carpenters.
Acc.	वाढे खे or वाढो a carpenter.	वाढनि खे or वाढा carpenters.
Voc.	ए वाढा O carpenter.	ए वाढउ, वाढो, or वाढा, O carpenters.
Obl.	वाढे खां &c. from a carpenter.	वाढनि खां from carpenters.
Agent.	वाढे by a carpenter.	वाढनि by carpenters.

46. The prepositions attached to the different cases, are with some nouns often omitted by ellipsis, in which case the noun, if of the 1st, 3rd, 4th, and 8th, declension, remains simply in the oblique; as, **तुँहुंजे लेखे हे कमु हिँअ हूंदो, पर असां जे लेखे बिए दस्तूरि आहे** (for **लेखे मेँ**), 'In your opinion this matter may be thus, but in ours it is different;' **बुख मरणु** (for **बुख मेँ**) 'To die of hunger;' **हे घोडो घणे वतुई** (for **घणे सां**) 'For how much did you buy this horse' ? **हो बेडिअ चड्यो** (for **बेडिअ मेँ**) 'He got into the boat;' **हो मुंबइअ वेदो,** (for **मुंबइअ डे**) ; 'He will go to Bombay'; **बाहि विझींसि** (for **बाहि मेँ**), 'Throw him into the fire ;' **पानव जिअ पाबूह मिरू बी मुस्ताक हुआ** (for **पाबूह ते**), 'The wild beasts too were enamoured at the brave man's smiles.'

47. If of the 6th declension in the singular, it changes **उ** to **इ** or **ए**; as, **दस्तूरि** in the first example above for **दस्तूर सां**; also **खुहि** or **खुहे पिओ** (for **खूह मेँ**) 'He fell into the well ;' **पँहँजे घरि** or **घरे विओ** (for **घर मेँ**) 'He went to his house'; **हो गोठि पहुतोहूंदो** (for **गोठ मेँ** ' He may have arrived at the vil-lage ;' **हे कमि विओ ओहे** (for **कम लाइ**) ' He has gone on business ;' **पलउ** 'a skirt' changes to **पलइ** or **पले** ; as **हिअ छोकरि चडे जे पलइ** (or **पले**) **पेई आहे** (for **पलव मेँ**), ' This girl has fallen into the hands (or on the skirt) of a good man.*

* Several Sindhi Adverbs and Prepositions are nothing more than nouns thus used, as **बाहरि** 'without, 'from **बाहरू** 'the outside.' There are also in Sindhi many words which would seem to be mere nouns inflected after the above rule, but which are not used as nouns in any other case or form. They may generally be translated as adjectives, but they are not put in agreement with any substantive; and they always require **जो** of the genitive, when a genitive case depends on them,

CHAPTER III.

OF ADJECTIVES.

48. Adjectives have Gender, Number, and Case, and agree in these with the Substantives to which they relate.* They possess also the same variations in inflection as substantives, and may be divided into seven declensions, corresponding with those declensions of substantives that have the same terminations.

49. The following table shows the alterations that occur in the terminations of adjectives for the different inflections in each declension.

to be inflected ; as, आउं तुंहिजे आहिर आह्या, 'I am in subjection to you (or your servant)'; हो हिन जाल जे वसि आहे, 'He is in love with (or enamoured of) that woman'; हिउ माड्हुं मीर जिअ साम आहे, 'This person is under the protection of the Meer.'

* Should खे, however, intervene between the adjective and the noun it qualifies, the adjective remains uninflected; as, बांभणनि खे चडो समुझाई, 'He thought the Brahmins good'; शयुनि खे सहांगो डिसंदो, त गिन्हंदो, 'If he see the things cheap, he will buy'. A discriminative noun, too, placed in the same position, follows the same rule; as, हुननि चइनि खे हिन वाण्यो जातो, 'He thought those four were Hindoos.' Where several nouns of different genders, joined by a copulative conjunction, are followed by an adjective, the adjective, should the nouns be names of animate objects, takes the plural masculine; if of inanimate, it generally agrees with the last of them.

Declension.	Masculine.						Feminine.					
	Singular.			Plural.			Singular.			Plural.		
	Nom.	Obl.	Voc.	Nom.	Obl.	Voc.	Nom.	Obl.	Voc.	Nom.	Obl.	Voc.
1	अ	अ	अ	अ	अनि	ओ or अउ	{ अ	अ	अ	अ	उनि	ओ
2	आ	आ	आ	आ	आडनि	आओ	इ	इ	आ	उ	युनि	यो
3	इ	इ	इ	इ	इनि	यो	ई	इअ	इ	इण्यं	{ इनि, यनि, युनि.	इ
4	ई	इअ	ई	ई	{ इनि यनि युनि	इओ, इआ.	इनि*	इनि	इनि	इण्यं	{ इणनि, इ- प्यनि, इण्युनि,	इण्यं
5	उ	अ	अ	अ	अनि	ओ	इ	इ	इ	इण्यं	{ इनि, यनि, युनि.	इ
6	ऊ	उअ	ऊ	ऊ	उनि	उओ	इणि*	इणि	इनि	इण्यं	{ इणनि, इ- प्यनि, इण्युनि.	इण्यं
7	ओ†	ए	आ	आ	अनि	अउ, ओ, आ	ऊ†	उअ	ऊ	ऊ	उनि, उअनि.	उओ
							ई	इअ	ई	इण्यं	{ इनि, यनि, युनि.	इण्यं

* Also यणी and इणी, which are inflected throughout as other feminine terminations in ई.

† इणि too is sometimes met with, as शर्मइणि जाल 'a modest woman', आसाइणि नींगरि 'a girl full of hopes.'

‡ When this ओ is preceded by ण, and occasionally too by other consonants, it is often pronounced as ऊ, but the declension of the word remains unchanged.

50 The **नि** of the oblique plural, is often elliptically shortened to **एं** when used before substantives also so contracted (see before Para. 45); as, **गरीबें छोकिरें खे** 'topoor boys.'

51. Adjectives take the oblique inflection when used with substantives placed in any of the different cases formed from the oblique, but, instead of its plural and the plural vocative, their singular form is generally used if the substantive, to which they refer, be expressed and immediately follows; as, **चडे मुर्सनि खे**, for **चडुनि मुर्सनि खे**, 'To good men'; **शाहूकार माण्डुनि खे**, for **शाहूकारनि माण्डुनि खे**, 'To rich men'; **ए शर्माऊ औरतो**, for **ए शर्माउओ औरतो**, 'O modest women.'

52. In the 4th and 6th declensions, when the substantive is expressed and immediately follows, the adjective sometimes remains uninflected; as, **सिंधी माण्डुअ खे**, or **सिंधिअ माण्डुअ खे**, 'a man of Sindh,' **शर्माऊ जालुनि खे**, or **शर्माउनि जालुनि खे**, 'to modest women.'

53 The feminine forms, **याणी**, **इणी** and **इणि**, given in some of the declensions, are only used with adjectives implying some quality of man, or of things that have life, as **पेटोलिणि** or **पेटोल्याणी**, (or **पटोलिणी**,) **जाल** 'a gluttonous woman,' **गरीबिणि** (or **गरीबिणी** or **गरीब्याणी**) **घोडी** 'a quiet mare.'

54. When the termination **यो** follows a quiescent consonant, the feminine changes **यो** to **ई**; as, **वँह्यो**, 'wealthy,' fem: **वँही**; **साग्यो** 'that very,' **सागी**.*

55. When adjectives of the 7th declension are used with the emphatic affix **ई** subjoined to them, they take **याई** in the feminine; as, **हख्याई मानी थो खाए**, 'he eats quite dry bread:' from **हखो** 'dry.' The inflected cases are however regular.

56. Some of the 5th declension make their feminine in **अ**, as well as **इ**; as **शोखु** 'impudent,' fem: **शोख** or **शोखि**; **बेवाहु** 'protectorless,' fem: **बेवाह** or **बेवाहि**.

57. When **आ** precedes the **ओ** terminating adjectives of the 7th declension, it generally changes the **आ** which would follow it in the vocative singular and nominative plural to **वा**, and the **अ** of the oblique plural to **व**; as, **सणावा वाव था वहनि** 'favorable breezes blow'†. Some however, use the regular form, **सणाआ वाअ**.

58. Some adjectives (chiefly those of foreign derivation) have no change for gender, number, or case; as, **राजी** 'content,' **गोलु** 'round,' **साफु** 'clean,' **सहजु** 'easy,' **मालिमु** 'known,' **इधि** 'incorrect,' **सुधि** 'correct,' **सफा** 'clean,' **फां ‡** 'wearied,' **धार** 'separate,' &c.

* This **यो** is, however, sometimes written **इओ**; as, **वँहिओ**. In forming the feminine the short vowel of the penultimate is then absorbed by its corresponding long one.

† As also in substantives. See before, Para. 44.

‡ There are but few adjectives in Sindhi ending in **अ**, and of those the greater number come under this rule.

59. The following examples are given to illustrate the above Table.

1st. DECLENSION.

सखर, 'Well,' 'Good.'

Singular.			Plural.		
	Mas.	Fem.		Mas.	Fem.
Nom.	सखर	{ सखर सखरि		सखर	{ सखर सखरुं
Obl.	सखर	सखर		सखरनि	{ सखरुनि सखर्युनि
Voc.	सखर	सखर		सखरो-रउ	{ सखरो सखर्यो.

2nd. DECLENSION.

डाता, 'Generous.'

Singular.			Plural.		
	Mas.	Fem.		Mas.	Fem.
Nom.	डाता	डाता		डाता	डाताऊं
Obl.	डाता	डाता		डाताउनि	डाताउनि
Voc.	डाता	डाता		डाताओ	डाताऊं.

3rd. DECLENSION.

चौरसि, 'Square.'

Singular.			Plural.	
	Mas.	Fem.	Mas.	Fem.
Nom.	चौरसि	चौरसि	चौरसि	चौरस्यूं
Obl.	चौरसि	चौरसि	चौरसिनि	{ चौरसिनि -स्यनि-स्युनि
Voc.	चौरसि	चौरसि	चौरस्यो	चौरस्यूं.

4th. DECLENSION.

सिंधी 'Of Sindh.'

Singular.			Plural.	
	Mas.	Fem.	Mas.	Fem.
Nom.	सिंधी	{ सिंधी सिंधिणि *	सिंधीं	{ सिंध्यूं सिंधिण्यूं
Obl.	सिंधिअ	{ सिंधिअ सिंधिणि	सिंधिनि- ध्यनि-ध्युनि	{ सिंधिनि-ध्यनि -ध्युनि, सिंधि- णिनि-ण्यनि -ण्युनि.
Voc.	सिंधी	{ सिंधी सिंधिनि	सिंधिओ सिंधिआ	{ सिंध्यूं सिंधिण्यूं

* Also सिंधिणी or सिंध्याणी, which are inflected as other feminines ending in ई.

5th. DECLENSION.

गरीबु, 'Poor.'

Singular.			Plural.		
	Mas.	Fem.		Mas.	Fem.
Nom.	गरीबु	{ गरीबि गरीबिणी*		गरीब	{ गरीब्यूं गरीबिण्यूं
Obl.	गरीब	{ गरीबि गरीबिणिअ		गरीबनि	{ गरीबिनि-ब्यनि -ब्युनि, गरीबि- णिनि &c.
Voc.	गरीब	गरिब		गरीबो	{ गरीब्यूं गरीबिण्यूं

6th. DECLENSION.

शर्माऊ, 'Modest.'

Singular.			Plural.	
	Mas.	Fem.	Mas.	Fem.
Nom.	शर्माऊ	शर्माऊ *	शर्माऊ	शर्माऊ
Obl.	शर्माउअ	शर्माऊअ	{ शर्माउनि- उअनि	{ शर्माऊनि -उअनि
Voc.	शर्माऊ	शर्माऊ	शर्माउओ	शर्माउओ

* Also गरीबिणि and गरीब्याणी, which are inflected as other feminines ending in इ and ई.

* See note to Para, 49.

7th. DECLENSION.

चडो, 'Good.'

Singular.			Plural.	
	Mas.	Fem.	Mas.	Fem.
Nom.	चडो	चडी	चडा	चड्यूं
Obl.	चडे	चडिअ	चडनि	{ चडिनि-ड्यनि ड्युनि
Voc.	चडा	चडी	चडउ, चडो, चडा	{ चड्यूं

OF COMPARISON.

60. The Adjective in Sindhi has no variation of form for expressing our degrees of Comparison. The Comparative and Superlative are represented by putting the object, or objects, with which another is compared, in the oblique, and adding for the Comparative the prepositions खां, खों, खूं, खँउं, आं, ओं, ऊं, or अँउं, which will then have the significations of 'than;' or for the Superlative any of these prepositions; or also मां, मझां, मों, मझों, &c. which according to our idiom should then be translated 'of;' as, हिउ माण्हूं हुन खों चडो आहे 'This man is better than that;' हिउ माण्हूं सभिनि खां चडो आहे 'This man is the best of all.'

CHAPTER IV.

OF NUMERALS.

61. The Cardinal Numbers are,

हिकु	} One	सोरहँ	Sixteen
हिकिडो *		सत्रहँ	Seventeen
बखु		अडहँ	Eighteen
बखत†		ऊणीह	} Nineteen.
		उणवीह	
ब	Two	वीह	Twenty
दे	Three	एकीह	Twenty one
चारि	Four	बावीह	Twenty two
पंज	Five	देवीह	Twenty three
छ or छह	Six	चेवीह	Twenty four
सत	Seven	पंजवीह	} Twenty five
अठ	Eight	पंजीह	
नवँ	Nine	छवीह	Twenty six
इह	Ten	सतावीह	Twenty seven
यारहँ	} Eleven	अठावीह	Twenty eight
कारहँ		उणटीह	Twenty nine
बारहँ	Twelve	दीह	Thirty
तेरहँ	Thirteen	एकटीह	Thirty one
चोडहँ	Fourteen	बटीह	Thirty two
पंद्रहँ	} Fifteen	देटीह	Thirty three
पंध्रां		चोटीह	Thirty four

* हेकु, and हेकिडो, are also used.

† बखु and बखत from بركت 'blessing,' 'abundance,' are only used commencing a series in counting, and never as adjectives.

पंजटीह	Thirty five	एकहठि	Sixty one
छटीह	Thirty six	बाहठि	Sixty two
सतटीह	Thirty seven	देहठि	Sixty three
अठटीह	Thirty eight	चोहठि	Sixty four
उणेतालीह	Thirty nine	पंजहठि	Sixty five
चालीह	Forty	छाहठि	Sixty six
एकेतालीह	Forty one	सतहठि	Sixty seven
बाएतालीह	Forty two	अठहठि	Sixty eight
देतालीह	Forty three	उणहतारि	Sixty nine
चोएतालीह	Forty four	सतरि	Seventy
पंजेतालीह	Forty five	एकहतारि	Seventy one
छाएतालीह	Forty six	बाहतारि	Seventy two
सतेतालीह	Forty seven	देहतारि	Seventy three
अठेतालीह	Forty eight	चोहतारि	Seventy four
उण्वंजाह	Forty nine	पंजहतारि	Seventy five
पंजाह*	Fifty	छाहतारि	Seventy six
एकवंजाह	Fifty one	सतहतारि	Seventy seven
बावंजाह	Fifty two	अठहतारि	Seventy eight
देवंजाह	Fifty three	उणासी	Seventy nine
चोवंजाह	Fifty four	असी	Eighty
पंज्वंजाह	Fifty five	एकासी	Eighty one
छावंजाह	Fifty six	बिआसी	Eighty two
सत्वंजाह	Fifty seven	दिआसी	Eighty three
अठ्वंजाह	Fifty eight	चोरासी	Eighty four
उणहति	Fifty nine	पंजासी	Eighty five.
सठि	Sixty	छहासी	Eighty six

* With the final ह of this, and of the series springing from it, उ is sometimes used; as पंजाहु, &c.

सतासी	Eighty seven	सउ	One hundred
अठासी	Eighty eight	हजारु	} One thousand
उणानवे	Eighty nine	सहसु	
नवे	Ninety	लखु	One hundred thousand
एकानवे	Ninety one	किरोडि	Ten millions
बिआनवे	Ninety two	अर्बु	One thousand millions
दिआनवे	Ninety three	खर्बु	One hundred thousand millions
चोरानवे	Ninety four	नीलु	Ten billions
पंजानवे	Ninety five	पदमु	One thousand billions.
छहानवे	Ninety six		
सतानवे	Ninety seven		
अठानवे	Ninety eight		
नवानवे	} Ninety nine		
वधानवे			

62. From 100 to 1000, the numbers are formed either by, as in English, affixing the lesser number to the hundreds, as, **हिकु सउ हिकु** 101, **सउइह** 110, or by prefixing it in either of the two following methods :

एकोसउ	or	एकोतर्सउ	One hundred and one
बिडोसउ	or	बिरोतर्सउ	One hundred and two
दिडोसउ	or	दिरोतर्सउ	One hundred and three
चोडोसउ	or	चोरोतर्सउ	One hundred and four
पंजोसउ	or	पंजोतर्सउ	One hundred and five
छहोसउ	or	छहोतर्सउ	One hundred and six
सत्योसउ	or	सतोतर्सउ	One hundred and seven
अठ्योसउ	or	अठोतर्सउ	One hundred and eight

नडोसउ	or	नडोतर्सउ	One hundred and nine
इहोसउ	or	इहोतर्सउ	One hundred and ten
वीहोसउ	or	वीहोतर्सउ	One hundred and twenty
टीहोसउ	or	टीहोतर्सउ	One hundred and thirty
चालीहोसउ	or	चालीहोतर्सउ	One hundred and forty
पंजाहोसउ	or	पंजाहोतर्सउ	One hundred and fifty
सठयोसउ	or	सठयोतर्सउ	One hundred and sixty
सतर्योसउ	or	सतर्योतर्सउ	One hundred and seventy
असिओसउ	or	अस्योतर्सउ	One hundred and eighty
नव्योसउ	or	नव्योतर्सउ	One hundred and ninety.

63. The lesser numbers prefixed as above in the first series, are considered as adjectives and agree with the nouns following them. When, therefore, more than one hundred is spoken of, the ओ of एको, बिडो, &c. takes the plural form of आ; as, एका पंज सा, 'five hundred and one,' or 'one exceeding five hundred.'*

64. हिकु and हिकिडो admit of gender, and are declined as adjectives of the 5th and 7th declensions respectively. बखु and बखत have no change for gender, and are indeclinable. The others, considered as adjectives, are inflected only in the Plural; thus—

बिनि
दिनि

चइनि
पंजनि

उहनि
सतनि

and so on, adding नि to such numbers as terminate in the short vowel sound अ, but in those ending in इ and

* These are seldom used in the oblique case, which is usually formed with the lesser number following the greater; as, सउ पंध्रनि रूप-यनि सां खचरि गिथमि 'I bought the mule for 115 Rupees.'

ए no change takes place. **असी**, and those derived from it, have **इअ**, the singular form; as, **असिअ घरनि खे** 'to 80 houses;' and such as terminate in **उ**, change it to **अनि**. **पंध्रां** makes **पंध्रनि**. None of these admit of change for gender.

65. Where those cardinal numbers, which take **नि** in the oblique, precede collective numbers, or nouns, having the oblique plural in **एं**,* they also drop the **नि**, and take themselves a like form; as, **पजें सर्वे खे**, or **पंजनि सवनि खे**, 'to five hundreds;' **चएं† हजारें सां**, or **चइनि हजानि सां**, 'with four thousands;' **सतें घोडें खे**, or **सतनि घोडनि खे**, 'to seven horses.'‡

66. To express the name of a figure or number **ओ** may be subjoined to the cardinal numbers as given above, which in some instances causes a slight change in their terminations; thus—

एको	सतो	चालीहो
बिको	अठो	पंजाहो
टिको	नांथो	सठ्यो
चौको	इहो	सतर्यो
पंजो	वीहो	असिओ
छको	टीहो	नव्यो

* See before Para: 45.

† Collective numbers are often used in this contracted form of the plural oblique without a preposition, to express indefiniteness; thus, **वीहें आया**, 'they came in scores;' **सर्वें मुआ**, 'they died by hundreds.'

‡ In **बिनि**, **टिनि**, and **चइनि** the **नि** is dropped, and instead of using **एं**, the final vowel is lengthened, thus making **बीं**, **टीं**, and **चईं**, but **चएं**, too, is sometimes used.

These are declined as nouns of the 9th declension; as, **पंजनि चौकनि खां पोइ ब़ अठा लिखु**, 'after five sixes write two eights.'

67. The cardinal numbers are often used as collective numbers, and as such are declined, where ending in **अ**, as of the 1st declension of Substantives; when terminating in **इ**, as of the 3rd; in **ई**, as of the 5th; and in **उ**, as of the 6th; as, **ब़ सव *** 'two hundreds,' **छ हजार** 'six thousands,' **दिनि अस्युनि खे** 'to three eighties,' **इह सठयूं** 'ten sixties,' **पंज वीहूं** 'five twenties or scores.' **नवे** makes nom : plural **नवेऊं**, and oblique plural **नवेउनि**.

68. **चौकु** 'four,' **कोडी** 'score,' **इहाको** 'ten,' and **सैकिडो** 'a hundred,' are also collective numbers. The last referring to interest takes the place of four $\frac{1}{4}$ cent; as, **हजार रुपया दीं रुपएं सैकिडे दिनमि**, 'I lent 1,000 Rupees at three $\frac{1}{4}$ cent.' *

69. The emphatic affix **ई**, when used with the cardinal numbers (absorbing the short vowel, and sometimes making other changes), gives them the signification of intensity or completeness; as, **बड़ई**, or **बेड़ई**, 'both;' **बिन्हीं खे †** 'to both;' **देड़ई**, 'all three;' **दिन्हीं खे, ‡** 'to all three;' **चारेड़ई**, 'all

* **सउ** has also **सा** for its nominative plural, and in the oblique plural **सानि** or **सवनि**. The latter may be contracted to either **सवें**, or **सैं**.

† The amount $\frac{1}{4}$ cent is also commonly expressed thus, **चौआनो सउ** 'one quarter rupee $\frac{1}{4}$ cent,' **अधोतिरो सउ** ' $\frac{1}{2}$ $\frac{1}{4}$ cent,' **दिपाण्यो** ' $\frac{3}{4}$ $\frac{1}{4}$ cent,' **एकोतिरो** 'one $\frac{1}{4}$ cent,' **डेढोतिरो** ' $\frac{1}{2}$ $\frac{1}{4}$ cent,' **पौणबिरोतिरो** ' $\frac{1}{3}$ $\frac{1}{4}$ cent,' **बिरोतिरो** '2 $\frac{1}{4}$ cent,' and so on. These have gender and declension as adjectives, agreeing with interest, which is generally understood. If a feminine substantive, as **मिती**, be used for it, they take of course the feminine form.

‡ **बिन्हिनि** or **बिन्हिनी**, and **दिन्हिनि** or **दिन्हिनी**, are also used.

four,' चइनीं खे 'to all four,' पंजई 'all five,' पंजनीं खे 'to all five,' and so on.

70. The Sindhi possesses for some of its decimal numbers a form expressing indefiniteness; thus: —

इहाको	'about ten'	चाल्हारो	'about forty'
विहारो	'about twenty'	पंजाही	'about fifty'
वीहारो		साठोको	'about sixty'
दिहारो	'about thirty'		
टीहारो			

These may be either used as Substantives, and declined accordingly; as, वीहारो जालुनि जो आयो 'about a score of women came,' ब वीहरा जालुनि जा दफा करे आया 'two sets of women of about twenty each came;' or they may be considered indeclinable adjectives; thus, वीहारो जालूं आयूं हूंयूं, 'About twenty women may have come.*'

ORDINAL NUMBERS.

71. The Ordinals proceed thus:

Mas.	Fem.		Mas.	Fem.	
पेह्यो	पेहीं	First	चोथो	चोथीं	Fourth
पह्यो	पहरीं		पंजो	पंजीं	Fifth
बिओ	बी	Second	छहो	छहीं	Sixth
दिओ	टी	Third	सतो	सतीं	Seventh

* खनु is also affixed to numbers to show indefiniteness, as सउ खनु 'about one hundred;' and also to the above indefinites; as, विहारो खनु about twenty, more or less.'

And so on regularly as regards such cardinals as end in a short vowel, changing it into **ओं** for the masculine, and **ई** for the feminine; **पंध्रां** makes **पंध्रों**; **असी**, **असिओं**; **नवे**, **नवेओं** and **नविओं**; **सउ**, **सव्यों**, **सउओं**, or **सैओं**, fem: **सर्वीं** or **सउई**; **नवँ** has **नांओं**. These are declined as adjectives of the seventh declension.

PROPORTIONALS AND REDUPLICATIVES.

72. Proportionals and Reduplicatives are formed thus:

हेकूणो	} Single.	इहूणो	Ten times larger.
हेकूटो		पंधूणो	Fifteen times larger.
बीणो	} Double, twice as large.	वीहूणो	Twenty times larger.
बिटो		सठयूणो	Sixty times larger.
टीणो	} Treble, three times larger.	अस्यूणो	Eighty times larger.
चउणो		नवेऊणो	Ninety times larger.
चऊणो	} Quadruple, four times larger.	सऊणो	Centuple, or 100 fold greater.
पंजूणो		इहूणो	One half greater.
छहूणो	} Five fold, five times larger.	अढाऊणो	} Two and half times greater.
सतूणो		अढाइणो	
नऊणो	} Seven times larger.		
नांऊणो			
	} Nine times larger.		

These too are subject to gender and number as adjectives of the 7th Declension.*

73. Our English 'once,' 'twice,' and 'thrice,' are expressed by **हेकर**, **बिहर** or **बिहार**, and **दिहर** or **दिहार**.

* From these a noun is also formed by changing **णो** to **णि** or **णई**, as **बीणि**, or **बीणई**; 'the double,' 'doubling.' Many persons pronounce the terminating vowel of these Proportionals as if **ऊ**. See before, note to Para, 49.

FRACTIONAL NUMBERS.

74. These are much the same as in Hindustani. Some are used as substantives, and declined as such; as,

चोथाई, चोथो, or पाउ, a quarter.

टिहाई a third.

अधु a half.

सवाई one quarter more.

डेढि one and half.

अढाई two and half.

साढु one half more.

75. And some as adjectives; as,

पउणो } deducting one quarter.
मुनो }

सवा adding one quarter.

डेढु one and half.

अढाई two and one half.

साढा adding one half more.*

These agree in gender number and case with the substantives they precede, and are declined after the same manner as adjectives of similar terminations. **डेढु** is used only in the singular, having **डेढ** for its feminine in both nominative and oblique, and **साढा** and **अढाई,†** which are plurals of the 7th and 4th declensions only in the plural.

* From some of these another adjective is formed, implying 'computed at such and such a rate;' thus **सवायो** 'computed at one quarter more,' **डेढो** 'at one half more,' **अढायो** 'at two and a half.'

† **अढाई** has, however, no change for nominative feminine, and makes

CHAPTER V.

OF PRONOUNS.

76. The personal pronouns are, **आं, आंउं, or मां, 'I,'**

	Singular.	Plural.
Nom.	आं, आंउं, or मां, * I	असां we.
Gen.	मुंहुजो, † or मंहिजो, of me, my. ‡	असां जो § of us, our.
Dat.	मूं खे, or मां खे to me.	असां खे to us.
Acc.	मूं खे, or मां खे me.	असां खे us.
Abl.	मूं खां, or मां खां from me.	असां खां from us.
Agent.	मूं, or मां by me.	असां by us.

its oblique masculine अढाइनि अढायनि, and feminine अढाइनि or अढायुनि; सवा, too, has for its oblique plural masculine सवाइनि or सवायनि, and feminine सवाइनि or सवायुनि; as, सवाइनि पंजनि रूपयनि सां, or contracting नि to एं, सवाएं पंजें रूपएं सां 'with 5½ rupees.' But it is more generally used without being inflected; thus, सवा पंजनि रूपयनि सां.

* Used with its singular inflections as given, मंहिजो, मां खे, &c. chiefly by Shikárpurís.

† Or by some मुंहिजो, and मूं जो. For the declension and use of जो See Para. 166.

‡ Our Possessive Pronouns are expressed, as in Hindustani, by the genitive of the Personal Pronouns.

§ असांहि जो-खे, &c. are also used.

77. तूं 'Thou,'

Nom.	तूं thou.	तव्हीं, तहीं, अव्हीं अव्हे, अहीं, आई, अई
Gen.	तुंहुजो * of thee, thy, &c.	तव्हां जो, तहां जो, अव्हां जो, अहां जो, आं जो
Dat.	तो खे	तव्हां-तहां &c. खे
Acc.	तो खे	तव्हां-तहां &c. खे
Abl.	तो खां	तव्हां-तहां &c. खां
Agent.	तो	तव्हां, तहां, अव्हां, अहां, आं.

78. The Demonstrative Pronouns, ही, हे, हिउ, 'this,' and हु, हो, 'that,' are, as in Hindostani, used for the 3rd Personal Pronouns.

79. The Proximate Demonstrative.

ही, हे, हिउ, † 'He,' 'she,' 'it,' 'this.'

Singular.		Plural.
Nom.	ही, हे, हिउ, fem. ही, हिअ.	ही, हे.
Gen.	हिन जो.	हिननि जो, हिनि जो.
Dat.	हिन खे.	हिननि खे, &c.
Acc.	हिन खे, or same as nominative.	हिननि खे, &c. or same as nominative.
Abl.	हिन खां.	हिननि खां, &c.
Agent.	हिन.	हिननि, हिनि.

* Or by some तुंहिजो, and तो जो.

† ई, ए, and इउ, are also used, chiefly in Lar; as, too, ऊ and ओ, for the remote demonstrative. These are inflected throughout as above, the initial ही, and हु, being merely changed to इ, and उ.

80. The Remote Demonstrative.

हू, हो, 'We,' 'she,' 'it,' 'that.'

Nom.	हू, हो, fem. हू, हुअ.	॥ हू, हो.
Obl.	हुन.	॥ हुननि, हुनि.

81. The Proximate Demonstrative with emphasis or indication.

इहो * 'This very.'

Nom.	इहो, † fem. इहा.	॥ इहे.
Abl.	इन्हे, इन्हिअ, इनिह.	॥ इन्हनि, इन्हिनि.

82. The Remote Demonstrative with emphasis or indication.

उहो,* 'that very,' 'the same.'

Nom.	उहो † fem. उहा.	॥ उहे.
Obl.	उन्हे, उन्हिअ, इनिह.	॥ उन्हनि, उन्हिनि.

83. इझो and उझो 'this and that one present' have a peculiar force and meaning, and are sometimes used quite adverbially; as, इझो वेठो आहे 'he (the person asked for and who is at the same time pointed out) is sitting here;' इझो थो अचां 'I am coming in a moment.' They are used only in the nominative case, making fem. sin. इझा and उझा, and mas. and fem. plu. इझे and उझे.

84. The Relative जो 'who,' 'what.'

	Singular.	Plural.
Nom.	जो, fem. जा.	जे
Obl.	जँहिं.	जिनि, जनि, जिनिनि, जिन्हिनि.‡

* Also ईहो, and उहो, and by some इओ, and उओ.

† With the emphatic ई, इहोई, and उहोई, 'the very same,' 'that exact person.'

‡ Also जिननि, and जिन्हनि.

85. The Correlative सो * 'that,' 'he.'

Nom.	सो, fem. सा.	से
Obl.	तंहिं.	तिनि, तनि, तिनिनि, तिन्हनि.†

86. Interrogatives.

केरु, 'Who,' 'what.'

Singular.		Plural.
Nom.	केरु, fem. केर.	केरि.
Obl.	कंहिं.	किनि, कनि, किनिनि, किन्हनि. ‡

केहरो, § 'What,' 'which.'

	Mas.	Fem.	Mas.	Fem.
Nom.	केहरो	केहरी	केहरा	केहर्यू
Obl.	केहरे	केहरिअ	केहरनि	केहरिनि, केहर्यनि, केहर्युनि.

* सो is used in the second clause of a sentence, in which the relative जो has gone before, as जो आयो, सो विओ, 'he has gone who came ;' or literally, 'who came, he has gone ;' जौहँ माण्डुअ खे हुन मार्यो, सो मुओ, 'The man he struck, is dead.' The same construction as regards the relative and its antecedent, is occasionally found in the classics.

" Qui fit, Mæcenæ, ut nemo, quam sibi sortem

" Seu ratio dederit, seu fors objecerit, illâ

" Contentus vivat."

Horace Sat. I. 1.

" Urbem quam statuo, vestra est.

Virg. Æn. I. 573.

† Also तिननि, and तिन्हनि.

‡ Also किननि, and किन्हनि.

§ किहरो, and केहो, and in Lar केओ, are also in used.

* **किहडो**, 'What kind of,' and **कुड़ाडो**, * 'what,' are declined after the same manner as **केहरो**.

‡ **छा**, † 'What,' has no change for gender, number, or case.

‡ **कोहु**, ‡ 'What,' 'why,' is also indeclinable.

87. Indefinites.

को 'Any one,' 'Some one.'

Nom.	को , ⁶ fem. का .	के .
Obl.	कंहिं .	कनि .

जेको 'Whoever.'

Singular.		Plural.
Nom.	जेको , fem. जेका . §	जेके .
Obl.	जंहिं कंहिं .	जिनि किनि .

जेकोको, 'Whoever,' 'whosoever.'

Nom.	जेकोको , fem. जेकाका .	जेकेके .
Obl.	Not used.	

की, 'Something,' 'Somewhat,' and **जेकी**, or **जेकी-की**, 'Whatever,' are indeclinable. ||

* Used only in Lar, or the South of Sindh.

† छो, छा खां, छा काणि, छा काणे, &c. 'for what,' or 'why.'

6 कोई, fem. काई, is also used.

§ जेको (fem, जाका) is analytically more correct, and is sometimes found, though but rarely.

|| The Indefinite Pronouns को, and कीं, are often in negation reduplicated after the negative, being then frequently redundant after the manner of "at all" in English; as, कोनको आयो, 'No one has come,'

88. The Reflective, or reciprocal, पाण, 'self,' 'own,' * makes its genitive पँहँजो, or पांहँजो,† and for the other cases the usual propositions are affixed to पाण, as पाण खे &c. The plural is the same as the singular. ‡ धुरि, 'in person,' or when referring to place 'itself,' 'the exact spot,' is indeclinable, as धुरि हैदिरावादि खां आयो, 'he has come from Hyderabad itself,' i. e. not from the precincts of it merely.

or हू कोनको आयो, 'he has not come at all;' जाल कानका वेई, 'no woman has gone at all;' कोनको अथमि, 'I possess nothing whatever;' ही कमु कोनकी कंदुसि, 'I will not do this thing at all.' And where आहे is used, it is generally connected with the negative; thus, कोन्हेको, कीन्हेकी, &c.

* पाण, after the manner of the Persian خود and Hindustani پاں , refers to the agent of the principal verb in the sentence, of whatever person it may be, for the repetition of which it would be incorrect to employ any of the personal pronouns; as, आं पँहँजे घरि थो वजां, 'I am going to my house;' हू पँहँजे घरि थो वजे, 'He goes to his house;' तू वचु पँहँजे घरि, 'Go you to your house:' or where no agent is immediately expressed, it points out individuality or exclusiveness, in contradistinction to what is foreign or another's; thus, in हे पँहँजे मालु आहे, any of the three persons may be referred to, discoverable from something that has gone before, or from a particular emphasis on the words, or the manner in which the sentence is put; साईं, पँहँजो घोडो आण्यां? 'Sir, may I bring your horse' (or 'our,' as spoken by one of the same household) ? in contradistinction to the horse of another person; or 'my horse,' if speaking of himself.

† पां जो is also used in Lar.

‡ पिंड़ि is used in Southern Sindh, and in Cutch. It is declined पिंड़ जो, पिंड़ खे, &c.

PRONOMINAL ADJECTIVES.

89. Among these are

फलाणो	Such a one.	हिकिडो	One.
बिओ	Another.	थोरो	Few, some.
पराओ	} Another's.	सभु	} Whole, all.*
धार्यो		सभोई	
साग्यो	That very.	मिड्योई	

A list of those referring to quantity, number, &c. is given in Para. 182 in connection with the pronouns, from which they are derived.

* बिओ makes its fem. बी. सभु has for its nom. fem. and obl. mas. and fem. of the singular number सभ, and for its nom. plural in both genders सभि, with the oblique सभिनि, सभनि, सभिनिनि, or सभिनिनि. These last may, when the noun is expressed, be contracted to सभि. सभोई is declined thus: —

Singular.			Plural.	
	Nom.	Abl.	Nom.	Abl.
Mas.	सभोई	सभेइअ	सभेई	सभिनीं
Fem.	सभाई	सभाइअ	सभेई	सभिनीं

And मिड्योई after the same manner.

CHAPTER VI.

PRONOMINAL AFFIXES.

90. In addition to the regular form and use of the Personal Pronouns as already explained, they are in Sindhi often expressed by being affixed to the Nouns, Verbs, and Prepositions, with which they are used.

91. The Affixes thus used are,

		Singular.	Plural.
For the 1st.	Personal Pronoun.	मि	ऊं, सीं, or सूं*
2nd.	Ditto.	इ	व
3rd.	Ditto.	सि, or आई	नि, or आऊं†

These have no change for gender, nor in the 3rd Person is there any distinction of affix for the proximate and remote demonstratives ; but, as they generally affect the termination of the words to which they are attached, and have many different methods of use, it seems advisable to enter into some detail regarding them.‡

* सीं, and सूं, are used indiscriminately. In the examples which follow where only one is given, the other must be considered as also allowable. सीं, too, is by north country people often made सें.

† आई, and आऊं, are only found with the preterites of active verbs.

‡ This custom of affixing the Personal Pronouns seems to have

ATTACHED TO NOUNS.

92. With Nouns the pronominal affixes are used in lieu of the genitive of Personal Pronouns, or what is similar, as Possessive Pronouns ; thus, **शङ्ख छो वन्ने ? जिअनि धण्यसि, मरनि चोरसि,** ‘Why should the thing be lost ? may its owners live, and the stealers of it die ;’ for **हुन जा धणी,** and **हुन जा चोर.** **पिण्हे मूं खे चिओ, त घरिसि वन्नी कोठे अचिजांसि,** ‘Thy father told me to go to his house, and call him ;’ for **तुंहजे पिउ,** and **हुन जे घरि.**

93. The following examples will show in what way the Pronoun affects the terminations of the Nouns given, in being attached to them, and these will serve as models in forming others. It should be remarked, that the plural of the 1st Personal Pronoun is never thus attached to Nouns.

sprung from the Arabic. It is also found in the Persian, but the learner will see how much more copiously in Sindhi than in either of those tongues. There is scarcely a sentence a Sindhi speaks, in which one or more of the Pronouns are not so affixed, and it is therefore advisable that much attention should be paid to this point. At the same time I would not advise the learner to labor much over the following tables in trying to commit them to memory. It will be quite enough to ascertain from them the correct manner of affixing the pronouns. Attention to conversation, and practice in speaking, will gradually make him skilful in using them.

3RD. DECLENSION.

पोह्यति S. F. A Workwoman.

	Singular.			Plural.	
	With 1st. Personal Pronoun attached.	With 2nd. Per. Pro.	3rd. Person.	2nd. Person.	3rd. Person.
Sing. Nom.	पोह्य, त्यमि तिमि	पोह्य, त्यइ	पोह्य, त्यसि तिसि	पोह्य, त्यव तिव	पोह्य, त्यनि तिनि
Obl.	तिमि	{ तीं त्यहिं	त्यसि तिसि	त्यव तिव	त्यनि तिनि
Plu. Nom.	त्युमि	त्युंइ	त्युसि	त्युव	त्युनि
Obl.	तिनिमि	तिनीं*	तिनिसि	तिनिव	तिनिनि

4TH. DECLENSION.

बेली S. M. A Servant.

Sing.	Nom.	बेल्युमि	बेल्युइ	बेल्युसि	बेल्युव	बेल्युनि
	Obl.	बेल्यमि	बेल्यइ†	बेल्यसि	बेल्यव	बेल्यनि
Plu.	Nom.	Ditto	ditto.	ditto.	ditto	ditto.
	Obl.	बेल्युनिमि	बेल्युनिहिं‡	बेल्युनिसि	बेल्युनिव	बेल्युनिनि

* Or by some, पोह्यतिन्युंइ.

† Or by some, बेल्यहिं.

‡ Or by some, बेल्युन्युंइ.

5TH DECLENSION.

डाडी S. F. A Grandmother.

	Singular.			Plural.	
	With 1st. Personal Pronoun attached.	With 2nd. Per. Pro.	3rd. Person.	2nd. Person.	3rd Person.
<i>Sing.</i>					
Nom.	डाडिमि डाड्यमि	डाड्यइ	डाडिसि डाड्यसि	डाडिव डाड्यव	डाडिनि डाड्यनि
Obl.	Ditto	do. or डाड्यहिं	ditto	ditto	ditto
<i>Plu.</i>					
Nom.	डाड्युमि	डाड्युइ	डाड्युसि	डाड्युव	डाड्युनि
Obl.	डाड्यु- निमि	डाड्युनीं §	डाड्यु- निसि	डाड्युनिव	डाड्यु- निनि

6th DECLENSION.

पोह्यतु S. M. A Workman.

<i>Sing.</i>	Nom.	पोह्य, तुमि	पोह्य, तुइ	पोह्य, तुसि	पोह्य, तुव	पोह्य, तुनि
	Obl.	ताहिंमि	तंहिं	ताहिसि	ताहिव	ताहिनि
<i>Plu.</i>	Nom.	तमि	तइ	तसि	तव	तनि
	Obl.	तनिमि	तनीं	तनिसि	तनिव	तनिनि

§ Or by some, डाड्युनिहिं.

8th. DECLENSION.

गुरु S. M. A Spiritual Guide.

		Singular.			Plural.	
		With 1st. Person.	2nd. Person.	3rd. Person.	2nd. Person.	3rd. Person.
Sing.	Nom.	गुरुमि	गुरुइ	गुरुसि	गुरुव	गुरुनि
	Obl.	गुरहिमि	गुरहि	गुरहिंसि	गुरहिंव	गुरहिनि
Plu.	Nom.	गुरमि	गुरइ	गुरसि	गुरव	गुरनि
	Obl.	गुरनिमि	गुरनीं *	गुरनिसि	गुरनिव	गुरनिनि.

9th. DECLENSION.

डाडो S. M. A Grandfather.

Sing.	Nom.	डाडुमि	डाडुइ	डाडुसि	डाडुव	डाडुनि
	Obl.	डाडहिमि	डाडहि	डाडहिसि	डाडहिंव	डाडहनि
Plu.	Nom.	डाडमि	डाडइ	डाडसि	डाडव	डाडनि
	Obl.	डाडनिमि	डाडनीं †	डाडनिसि	डाडनिव	डाडनिनि

94. From these examples, the common and regular method of affixing the Personal Pronouns may be learned; but with some Nouns they cause irregularities. Among the principal of these are the following:

जोइ, 'a wife,' which has जोयमि, जोण्हमि, or जोण्हमि, 'my wife;' जोये, or जोण्हे, 'thy wife,' &c.

* Or by some, गुरनिहिं.

† The people to the north of Sindh generally use इ for अ in the penultimate syllable; saying, डाडिमि, डाडिसि, &c.

‡ Or by some, डाडनिहिं.

पिउ, 'a father,' makes पिउमि, पिआमि, पिण्हमि, or पिण्हिमि, 'my father;' पिउइ, पिआइ, or पिणहे, 'thy father.'

धिउ, or धिअ, 'a daughter,' धिउमि, धियमि, धीणमि, or धीणिमि 'my daughter;' धियइ, or धीणे, 'thy daughter,' &c.

भाउ, 'a brother,' भाउमि, भामि, भाणमि, or भाणिमि, 'my brother;' भाइ, or भाणे, 'thy brother,' &c.

नुह, 'a daughter-in-law,' नुहमि, नुहिणमि, or नुहिणिमि, 'my daughter-in-law,' &c. नुहु, Ditto, has नुहुमि, &c.

पुफी, 'a father's sister,' पुफचमि, पुफिणमि, or पुफिणिमि, 'my father's sister,' &c.

माउ 'a mother,' माउमि, or मामि, 'my mother;' माण्हिमि खे; 'to my mother,' &c.

95. I would end this by remarking that the 1st and 2nd Personal Pronouns are not usually affixed to Substantives, except to such as are the names of kindred, trades, classes, and other such nouns referring solely to man.

ATTACHED TO VERBS.

96. With verbs the Pronominal Affixes may stand for any case except the nominative; thus,

For the genitive; as, मिटु आंह्यांई (for तुंहुजो मिटु आंह्यां,) 'I am your relative.'

For the dative; as, काल्ह मूं इह रुपया ङिनसि (for हुन खे ङिना), 'I yesterday gave 10 Rupees to him.'

For the accusative; as, झलींसि, हे मारेमि थो (for हुन खे झलि, हे मूं खे मारे थो), 'Seize him, he beats me.'

For the ablative, with **खां** &c. 'from;' as, **सुभाणे वज्रि-
जि तूं सराफ वटि, अँडं रुपया वठी अचिजांसि** (for **हुन खां
वठी अचिजि**), 'Go tomorrow to the banker, and bring the
money from him;' **डुको, चोर वजेव थो.** (for **तव्हां खां
वजे थो**), 'Run, the thief is getting away from you;' **चोर
तव्हां खे डिसी थो डकेव** (for **तहां खां थो डके**), 'The thief
seeing you, trembles at you.'

For the pronoun with **वटि**, 'near,' 'with;' as, **घिउ
अथसि** (for **हुन वटि आहे**)? 'Has he any ghee?'

With **मेँ**, or **मंझि**, 'in;' as, **डिओ थो विसामे, तेलु वि-
झींसि** (for **हुन मे विझु**), 'The lamp is going out, put oil
in it.'

With **सां** or **साणु**, 'with;' as, **अजोकी राति गड़जी
सुम्हींसि** (for **हुन सां गड़जी सुम्हु**), 'Sleep with him to-
night.'

With **ते**, or **उते**, 'on;' as, **छो थो पाणी विझींमि** (for **मूं
ते विझीं**)? 'Why do you throw the water on me?'

With **डे**, 'towards;' as, **हुन घणी देरि लाती आहे ; तूं
वर्जींसि, कोठे अर्चींसि** (for **हुन डे वज्रु**), 'He has made
great delay; go thou to him, and call him.'

With **वास्ते**, &c. 'for;' as, **आं वेठो हुंदोसाई, तूं अचिजि**
(for **तुंहजे वास्ते वेठो हुंदुसि**), 'I shall remain waiting for
you, so come.'

For the agent case with the past tenses of active verbs;
as, **घणा भेरा चिओमांसि, पर न मज्राई**, 'I told him several
times, but he did not attend.' Here **मज्राई** stands for
हुन मज्यो, and **चिओमांसि** for **मूं हुन खे चिओ**. In the

latter, both agent and object are affixed. Also **मानी खाधीमांइ** (for **मूं तुंहुजी मानी खाधी**), 'I have eaten your bread;' **ही शइ वर्तामि** (for **हुन मूं खां वर्ती**), 'He took this thing from me.'

97. They sometimes appear to be affixed without any particular meaning, or simply as emphatic to point out some connection with another object; as, **आं माजानि थो. हो कि माठि करे विहंदा ? जरूर ईदा**, 'I am being beaten. Do you think they will sit in silence ? They will certainly come.' Here the **नि** attached to **माजां**, may mean 'their servant' or 'companion,' shewing some connection with the persons spoken of. **आं माजां व थो, तहीं अचे छड़ायो-मि** 'I am being beaten, come and release me.' Here the **व** annexed to **माजां**, may refer to the person appealed to, as, 'Your friend,' 'servant,' &c. or it might also mean 'before you,' 'in your presence;' **हे उहोई माड्हूं अथेई**, 'This is that very man for thee;' **हो उते अथव**, 'He is there before you,' or 'near you.'

98. The following tables will shew in what way the Pronouns are affixed to the different tenses, and persons of the Verb. It makes no difference what case they are put for or what proposition would be expressed with them were they used regularly.

AUXILIARY VERB **हुअणु** 'to be,' 'to exist.'

Indicative Mood, Present Tense, **आंहां**, 'I am,' &c. with the three personal pronouns in both numbers affixed to each of its persons.

Persons of the Verb.	Singular.			Plural.		
	With 1st. Personal Pronoun attached.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.
1. 2. 3. { Singular. }	* आंहिंमि आहेमि अथमि	आह्याई आहेई अथेई आह्युई	आह्यांसि आहींसि आहेसि अथसि आह्युंसि आह्योंसि आहिनिंसि अथसि	आहिंऊं आहेऊं अथू आह्योऊं आहिन्यू अथू	आह्यांव आहेव अथव आह्युंव आहिनिंव अथव	आह्यांनि आहींमि आहेनि अथनि आह्युंनि आह्योनि आहिनिनि अथनि

* Where blanks are left, they are wanting. It will be found always so where the Pronoun would refer to the nominative case to the verb, or in other words where १ण, 'self,' would be used for the object. See before note to Para. 88.

Preterite Masculine होसि, &c. with pronouns affixed.

Persons of the Verb.	Singular.			Plural.		
	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.
Sing.	1.	होसां-ई	सि		व	नि
	2.	हुए-मि	सि	अं		नि
	3.	हो-मि	सि	सीं	व	नि
Plu.	1.	हुआ-सुई	सूंसि		सूंव	सूंनि
	2.	हुओ-मि	सि	सूं		नि
	3.	हो-मि	सि	सूं		नि
	हु-अमि	अइ	असि	आसूं	अव	अनि

The Preterite Feminine हुयसि, &c. with pronouns affixed.

Sing.	1.	हुईसां-ई	सि		व	नि
	2.	हुं-यमि	यसि	ईसूं		यनि
	3.	हु-यमि	यसि	ईसूं	यव	यनि
Plu.	1.	हुयूंसूं-ई	सि		व	नि
	2.	हुयूं-मि	सि	सूं		नि
	3.	हुयूं-मि	सि	सूं		नि
	हुं-युंमि	युंइ	यसि	यूंसीं	युंव	युनि

The Future Masculine **हूंदसि**, &c. with pronouns affixed.

Persons of the Verb.	Singular.			Plural.		
	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.
Sing.	1.	हूंदोसां-इ	सि		व	नि
	2.	हूंदे-मि	सि	ऊं		नि
	3.	हूंदुमि	दुइ *	दोसीं	दुव †	दुनि
Plu.	1.	हूंदोसां-इ	सि		व	नि
	2.	हूंदो-सि	सि	सीं †		नि
	3.	हूंदमि	दइ	दासीं	दव	दनि

The Future Feminine, **हूंदसि**, &c. with pronouns affixed.

Sing.	1	हूंदीसां-इ	सि		व	नि
	2	हूंदो-मि	सि	ऊं or सूं		नि
	3	हूंद-मि	सि	ऊं		नि
Plu.	1	हूंदो-मि	दइ	दोसूं	दव	दनि
	2	हूंदो-सि	सि		व	नि
	3	हूंदमि	दुइ	दुसीं	दुव	दनि

* हूंदें, too, is sometimes used.

† or हूंदउसीं.

‡ हूंदी, too, is sometimes used.

Potential Mood, Present Tense, **हुआं**, &c. with pronouns affixed.

Persons of the Verb.	Singular			Plural.		
	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.	With 1st. Personal Pronoun.	With 2nd. Personal Pronoun.	With 3rd. Personal Pronoun.
Sing.	1	हुंआं-इ	सि		व	नि
	2	हुंई-मि *	सि	अं		नि
	3	हुए-मि	ई सि	अं	व	नि
Plu.	1	हुं-इ	सि		व	नि
	2	हो-मि	सि	अं		नि
	3	हुओ-मि	सि	अं		नि
	3	हुअ-निमि	नीं निसि	न्यूं †	निव	निनि

99. The Tenses of the verb **हुअणु**, here given, will suffice to exemplify this entire verb, the others being merely compounded with one or other of these and a participle, in which case the Pronouns remain affixed to the auxiliary as above ; they are never annexed to the participle. The same rule holds in all tenses of active, passive, and neuter, verbs, compounded with a participle, and any of the tenses of the auxiliaries. In the Present Indicative also, and 2nd Preterite Imperfect, of these verbs the Pronoun is annexed to the body of the verb, not to the **थो** and **थे** attached. The tenses of **हुअणु**, above given, will serve also as models for other verbs. The Pronouns may be annexed to all indicative and potential present tenses, in the same manner as is given with **हुआं**; and the futures of all verbs and preterite tenses of passives and neuters, follow the same form

* Or by some, हुंएमि, हुंएसि, &c.

† By some हुअनूं.

as the future **हुंदुसि**. The Preterite of active verbs requires a separate illustration ; thus,

100. **मार्यो** 'I, thou, &c. struck' (in the masculine singular) with the personal pronouns as agents attached.

with मूं	with तो	with हुन	with असां	with तहां	with हुननि
मार्युमि	मार्युइ *	मार्याई	मार्योसीं	मार्युव †	मार्याऊं.

मारी (agreeing with its object in the feminine singular) with the personal pronouns as agents attached.

मार्यमि	मार्यइ ‡	मार्याई	मारीसीं	मार्यव	मार्याऊं
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मार्या (agreeing with its object in the masculine plural) with pronouns attached as above.

मार्यमि	मार्यइ ‡	मार्याई	मार्यासीं	मार्यव	मार्याऊं
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मार्यू (agreeing with its object in the feminine plural) with pronouns attached as above.

मार्युमि	मार्युइ	मार्याई	मार्यूसीं	मार्युव	मार्याऊं
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101. The pronoun, used as the object to the verb, is attached to the different genders and numbers of the pre-

* Or sometimes, मार्ये.

† Or sometimes, मार्यां.

‡ Or मार्ये.

terite in the same manner as given above for the agent, except in the 3rd persons singular and plural, which have another form : thus, with **डिनो**, 'He gave.'

डिनुसि for हुन खे डिनो	डिनसि for हुन खे डिना
डिन्यासि for हुन खे डिनी	डिन्युसि for हुन खे डिन्युं

and for the plural pronoun **हुननि, खे**, the final **सि** becomes **नि**. The Pronoun here attached, may stand also for any other case except the agent, as **मूं बान्ही मारे विध्यसि** (for **हुन जी बान्ही मारे विधी**), 'I killed his slave girl.'

102. The Past Tenses of Active Verbs in some of their persons, often have both the agent and object, where personal pronouns stand for these, affixed to them, the object being placed last ; thus : —

मार्योमां-ई for मूं तो खे *	मार्योमां-ई for असां तो खे मार्यो
सि for मूं हुन खे	सि for असां हुन खे
व for मूं तहां खे	व for असां तहां खे
नि for मूं हुननि खे	नि for असां हुननि खे
मार्यां-मि† for हुन मूं खे	मार्यां-मि for हुननि मूं खे
ई for हुन तो खे	ई for हुननि तो खे
सि for हुन हुन खे	सि for हुननि हुन खे
व for हुन तहां खे	व for हुननि तहां खे
नि for हुन हुननि खे	नि for हुननि हुननि खे‡

* These may stand also for any other case ; thus, **घरु गृहु रख्यो-मांसि, सो वराए डिए न थो** (for **मूं हुन वटे रख्यो**), 'I mortgaged the house to him, but he will not give it back.'

† Also मार्यांईमि, मार्यांईसि, मार्यांईव, and मार्यांईनि.

‡ A change in the gender, or number of the verb, causes no al-

103. With the compound Preterite and Pluperfect, the pronouns are affixed to the auxiliaries **आहे**, and **हो**; as,

हुन खे मायों अथमि * for **मूं हुन खे मायों आहे.**
मूं खे मायों हुआई * for **हन मूं खे मायों हो.**

And with both agent and object attached ; thus—

ड़िनो अथीमांई for **मूं तो खे ड़िनो आहे**
ड़िनी अथेईमि for **तों मूं खे ड़िनी आहे**
ड़िनो होमांसि for **मूं हुन खे ड़िनो हो**
ड़िनी हुईमांसि for **मूं हुन खे ड़िनी हुई**
ड़िना हुआऊंव for **हुननि अहां खे ड़िना हुआ**
ड़िनो हुआईमि for **हुन मूं खे ड़िनो हो**

and so on with the other persons.

104. The 1st and 3rd Personal Pronouns in the objective case are affixed to the 2nd Person of the Imperative, in the same manner as to the 2nd Person of the Present Potential, as, **मारोंसि †** ‘beat him,’ for **हुन खे मारि**; **लिबीसि †** ‘plaster it,’ for **हुन खे लिबु**.

teration from the form given above, where the agent pronoun attached is of the 3rd Person; but when of the others, it changes regularly with the gender and number. Thus, **ड़िनीमांई** for **मूं तो खे** &c. **ड़िनी**, **ड़िनामांई** for **मूं तो खे ड़िना**; and **ड़िन्यूंमांई** for **मूं तो खे ड़िन्यूं**; and so with other Pronouns, merely altering the sign for the different persons.

* In the 1st & 2nd Persons, these are the same as given above in Para. 98, and with the compound preterite the 3rd Person as agent is also the same; but with the pluperfect it takes the form here given, **हुआई** and **हुआऊं**.

† Or by some **मारोंसि** and **लिबेंसि**.

To the 2nd Imperative they are attached thus :

माजार्-मि for मूं खे मारिजि	माजार्-मि for मूं खे मारिजो
सि for हुन खे	सि for हुन खे
ऊं for असां खे	ऊं for असां खे
नि for हुननि खे	नि for हुननि खे.

AFFIXED TO PREPOSITIONS.

105. Instead of being placed before the Preposition, as is usual in Sindhi, as in Hindustani, the pronoun governed by the preposition may be affixed to it ; thus, ही शई वटिसि आहे ; (for हुन वटि) ' This thing is with him ;' or मैसि आहे) (for हुन में) ' is in it ;' हे माण्हू साणुमि गड्ज्जी वटिव आयो आहे ; सबबु खांउसि पुछो (for मूं साणु, तहां वटि, and उन्हे खां), ' This man has come with me to you ; ask him why.'

106 A few examples will suffice to show the manner in which the Pronouns are affixed to Prepositions.

Affixed to साणु 'with.'

साणु-मि	for	मूं साणु	साणु-हूं	for	असां साणु
” इ }	for	तो ”	” व	for	तहां ”
” हि }			” नि	for	हुननि ”
” सि	for	हुन ”			

Affixed to खे, 'to.'

खेसि,	for	हुन खे	खेनि,	for	हुननि खे.
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*Affixed to उते, upon.**

उतिसि	}	for हुन उते	उतिनि	}	for हुननि उते.
उतिहिसि			उतिहिनि		

Affixed to खां, 'from.'

खांसि	}	for हुन खां	खानि	}	for हुननि खां.
खांउंसि			खांउनि		

Affixed to the declinable preposition संदो 'of.'

संदुसि	for हुन संदो*	संदसि	for हुन संदे
संदसि	for „ संदी	संदसि	for „ संदिअ
संदसि	for „ संदा	संदनिसि	for „ संदनि
संदुसि	for „ संदू	संदुनिसि	for „ संदुनि*

107. The pronouns are never affixed to the genitive preposition जो 'of ;' and to many of the other prepositions only the 3rd Personal pronouns will be ever found subjoined.†

* Except in poetry, संदो is rarely used with a noun, or with a pronoun other than affixed as above. For the declension and use of this Preposition, See para. 166.

† Some do not shorten the final long vowel, saying संदोनि, not संदुनि, for हुननि संदो 'of them.' So also in the verbs, they use हूंदामि not हूंदमि, for मूं खे हूंद; गड्यासि, not गड्यसि, 'they met him;' विधोइ, not विधुइ, for तो विधो 'thou cast;' &c.

CHAPTER VII.

OF THE DIFFERENT KINDS OF VERBS.

108. The Sindhi has Active, Passive, Neuter, and Impersonal, Verbs, and admits of a Causal formation to Active and Neuter Verbs, as in Hindustani. Verbs are generally modelled into each of these forms; as,

Neuter.	Active.	Passive.	Impersonal.	Causal.
सडणु to burn.	साडणु to burn.	साड्जणु * to be burned.	सड्जे थो it is being burned.	साडाइणु† to cause to burn.

It possesses also two Auxiliary Verbs हुअणु ‘to be,’ ‘to exist,’ and थिअणु ‘to be,’ ‘to become.’

* The idiom of our language often makes it necessary to translate Sindhi Neuter Verbs as Passive; thus, हे सपुमूं खां न थो मरे, ‘This snake cannot be killed by me;’ तूं उये वेंदे, त हुन खां मरंदें (instead of passive मारिबें). ‘If you go there, you will be killed by him.’ In addition to the form for changing Neuter Verbs to Active given above in साडणु, the following examples will shew some of the usual methods of forming them.

Neu.	Act.	Neu.	Act.
रझणु	रंधणु To cook by boiling.	छिजणु	छिनणु To snap.
लभणु	लहणु To find.	जमणु	जणणु To bring forth.
खाजणु	खाइणु To eat.	खामणु	खाइणु To burn.
खजणु	खणणु To raise.	बझणु	बंधणु To bind.
टुटणु	टोडणु To break.	फाटणु	फाडणु To tear.
कुसणु	कुहणु To slaughter.	दापणु	दइणु To satiate.

† The Causal also admits of a passive ; as, साडाइजणु ‘to be caused

109. The 2nd person singular Imperative of the Verb may be considered its root, on which all the other tenses are formed. In Neuter and Passive Verbs, it always terminates in **उ**. In Active Verbs, when Causal, always in **इ**. Of other Active Verbs, some take **उ**, and some **इ**; but much the greater number have the latter.* The Infinitive is formed by changing **उ**, and **इ**, to **अणु**, or **इणु**.†

110. Active and Neuter Verbs answer to the same species of Verbs in English, but the Passive, which is formed by changing the **उ** and **इ** of the root of the Active to **जणु** or **इजणु**,‡ differs from our Passive Voice, in solely denoting in its present tenses the progress of the action going on actively at the moment, not as sometimes in English the simple continuance of its effects. Thus **साइजां थो**, the present tense of **साइजणु** or **साडिजणु** 'to be burned,' should be rendered 'I am being burnt.' Our common English Present Tense, 'I am burnt,' in such cases as the act of burning is considered to be completed,

to be burned.' For rules for forming Causal Verbs see Para. 120 to 128. It may be here noticed that the final **इणु** is by many made **अणु**.

* The irregular Verbs, **डिअणु** 'to give,' and **निअण**, 'to take away,' are exceptions; they have **डे**, and **ने**. A list of Active Verbs whose roots terminate in **उ**, will be found in the Appendix.

† See Para : 143.

‡ Those verbs, in which **इ** and **उ** are immediately preceded by a consonant, generally admit of both forms, as **मारि** 'beat thou;' **माजणु**, or **मारिजणु**. In writing with Gurmukhi characters, the **इ** is always given. **करि** 'do,' is irregular, making **कजणु** or **किजणु**. **डे** and **ने** have **डिजणु** and **निजणु**, and **पाउ** and others which have **ई** in the penultimate, **पौजणु**. Passive infinitives do not follow any of the irregularities of active infinitives, which will be found in note to Para. 143.

will be found in the Sindhi preterite **साड्युसि**. * The future corresponds with the English Verb.

111. The Impersonal Verb is the passive form of the Intransitive Verb, and is formed after the same manner as the Passive of Transitive Verbs, which, indeed, are also as often used impersonally. They are defective, not having any of the past tenses, and with them the agent is never expressed, but must be gathered from something that has gone before. It is generally considered to be the speaker, as, **सिभारे में थो ढाकिजे, अँउं ऊन्हारे में सड्डे थो**, 'In the cold season one shivers,' (literally 'it is shivered by me,' or you, &c.) and in the hot season one burns away; **साहिबे हुते कड्हीं हलिबो ?** 'Sir, when shall it be gone there (meaning by us) ?' i. e. 'when shall we go?' **हिन कम खे कड्हीं किबो ?** 'When shall it be done to this thing (by us) ?' i. e. 'when shall we do this ?' **इहडो कमु छो किजे, जँहिं में पोइ दुखी थिजे † ?** 'Why should such a thing be done, from which hereafter one may be distressed ?'

112. I shall now proceed to give the Auxiliary Verbs, in full, and examples of each of the others; after which in a separate chapter the Moods and Tenses shall be explained in detail.

* The learner will remark many Neuter Verbs which differ from their English synonyms in the same manner; thus, **बिहणु** 'to sit,' implies solely the change from some other to a sedative position, or as we might say 'to take a seat;' therefore the English present, 'he sits,' when used to mean 'is in a sitting posture,' must be rendered by the Sindhi preterite **बैठो**. **सुम्हणु** 'to sleep' (or rather 'go to sleep') **बिहणु** 'to stand,' **रुम्हणु** 'to be occupied,' and many others follow the same rule.

† Here **किजे** is in the Passive Voice, having **कमु** for its Nomina-

AUXILIARY VERBS.

The Defective Verb हुअणु, 'to be,' 'to exist.'

INDICATIVE MOOD.

1st. Present: 'Am.'

Persons.	Singular.		Persons.	Plural.	
	Mas.	Gen. Fem. Gen.		Mas.	Gen. Fem. Gen.
आउं	आह्यां *	Same as Mas.	असीं	आह्यूं	Same as Mas.
तूं	आहीं †		अहीं	आह्यो	
हू	आहे ‡		हू	आहिनि	

2nd. Present 'Am.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1	हुआं थो	हुआं थी	हूंथा	हूं थ्यूं
2	हुईं § थो	हुईं § थी	हुओ ॥ था	हुओ ॥ थ्यूं
3	हुए थो	हुए थी	हुअनि ¶ था	हुअनि ¶ थ्यूं

tive; but दुखा थिजे is impersonal, and should be literally translated, 'it may become pained (to us).' These impersonals may also be explained by filling in an ellipsis of the verbal noun; thus, दुखा थिअणु थिजे, 'the being pained may be (to the actor).'

* Also in Lar आहियां; as also 1st per: plu: आहियूं, and 2nd per: plu: आहियो.

† Or by some आहें.

‡ Or sometimes आहि.

§ Or by some हुएं.

॥ Or हो.

¶ Or हुनि.

Present Habitual.

‘Am,’ or ‘Am wont to be.’

1	हूंदो आंछां	हूंदी आंछां	हूंदो आंछूं	हूंदूं आंछूं
2	„ आंहीं 2	„ आंहीं 2	„ आछो	„ आछो
3	„ आहे	„ आहे	„ आंहिनि	„ आंहिनि

1st. Preterite Imperfect.

‘Was,’ or ‘was in the habit of being.’

1	हूंदो होसि	हूंदी हुयसि	हूंदो हुआसीं 5	हूंदूं हुयूंसीं
2	„ हुंएँ	„ हुंईअँ	„ हो or हुआ	„ हुयूं
3	„ हो	„ हुई 3	„ हुआ 4	„ हुयूं

2nd. Preterite Imperfect.

‘Was ,’ or ‘was in the habit of being.’

1	होसि थे	हुयसि थे	हुआसीं 5 थे	हुयूंसीं थे
2	हुंएँ थे	हुंईअँ थे	हो or हुआ थे	हुयूं थे
3	हो थे	हुई 3 थे	हुआ 4 थे	हुयूं थे

2 Or अहिं. 3 Or ही. 4 Or हा.

5 Or हुआसूं, and also हासीं or हासूं. In all cases given hereafter where the 1st person plural ends in सीं, सूं may be also used instead of it. The latter though the more pure Sindhi, is not so much used as सीं, except in Lar. To the north too, सीं is by many made सें.

Preterite.

‘ Was’ or ‘ had been.’

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1	होसि	हुयसि	हुआसीं or हासीं	हुयूंसीं
2	हुंएँ	हुंईअँ	हुओ or हो	हुयूं
3	हो or हुओ	हुई or ही	हुआ or हा	हुयूं

Future.

‘ Will be.’ *

1	हूंदुसि	हूंदुसि	हूंदुसीं	हूंदुंसीं
2	हूंदें	हूंदिअँ	हूंदो or हूंदौ	हूंदूं
3	हूंदो	हूंदी	हूंदा	हूंदूं

IMPERATIVE MOOD.

होउ or हो be thou,’ हुओ, or हो ‘ be you.’

The other persons are the same as in the Present Potential.

* This tense is also used often to express doubt, in both past and present; as, काल्ह तू हुते हुंएँ? हूंदुसि, ‘ Were you there yesterday? I may have been’; तरारि किये आहे? कोठिअ में हूंदी, ‘ where is the sword? It may be in the store room’.

2nd. IMPERATIVE.

हुइजि 'be thou,' हुजो 'be you.'

POTENTIAL MOOD.

Present tense.

'May be.'

1.	हुआं or हुजां	Same as Mas.	हूं, or हुजूं	Same as Mas.
2.	हुई ² or हुजीं		हुओ, हो, or हुजो	
3.	हुए or हुजे		हुअनि ³ or हुजणि	

SUBJUNCTIVE MOOD.

Preterite.

'If I had been.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	हूंदो हुआं *	हूंदी हुआं	हूँदा हूं	हूँदा हूं
2.	” हुई †	” हुई †	” हुओ or हो	” हुओ or हो
3.	” हुए	” हुए	” हुअनि ‡	” हुअनि ‡

2 Or हुँए. 3 Or हूनि.

* Or हुजां, and so on throughout the persons. † Or हुँए.

‡ Or हूनि.

INFINITIVE MOOD.

Infinitive. हुअणु 'to be.'

Gerund. हुअणो 'to be,' 'being,' 'about to be.'

PARTICIPLES.

Present. हुंदो 'being.'

Past. { हुओ
हुअलु } 'been.'

113. थिअणु * 'to be,' 'become.'

INDICATIVE MOOD.

Present Tense.

'Am becoming.'

1.	थिआं थो	थिआं थी	थिऊं था	थिऊं थ्यूं
2.	थीं 2 थो	थीं 2 थी	थिओ था	थिओ थ्यूं
3.	थिए थो	थिए थी	थिअनि3 था	थिअनि3 थ्यूं

* Or थोअणु. Either a long or short i may be used with the initial consonant throughout the inflections of this verb. I have, however, only given one form, that which seemed the most common, in the different tenses.

2 Or थिएं. 3 Or थोनि.

Present Habitual.

‘Am in the habit of becoming.’

Persons.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1.	थींदो आंहां	थींदी आंहां	थींदा आंहां	थींदूं आंहां
2.	„ आंहीं *	„ आंहीं	„ आह्यो	„ आह्यो
3.	„ आहे	„ आहे	„ आंहिनि	„ आंहिनि

1st Preterite Imperfect.

‘Was becoming.’

1.	थींदो होसि	थींदी हुयसि	थींदा हुआसीं	थींदूं हुयूंसीं
2.	„ हुंएँ	„ हुंईअँ	„ हुआ	„ हुयूं
3.	„ हो	„ हुई	„ हुआ	„ हुयूं

2nd Preterite Imperfect.

‘Was becoming.’

1.	थिउसि थे	थिअसि थे	थिआसीं थे	थिऊंसीं थे
2.	थिएँ थे	थीअ थे	थिओ थे	थिऊं थे
3.	थिओ थे	थी थे	थिआ थे	थिऊं थे

* Or आहे. In future I shall not think it necessary to repeat these double forms of the Auxiliaries. They can be found by a reference to the table of the Auxiliary itself.

Simple Preterite.

‘Become.’

1.	थिउसि	थिअसि	थिआसीं	थिऊंसीं
2.	थिएँ	थीअ	थिओ	थिऊं
3.	थिओ	थी	थिआ	थिऊं

Compound Preterite.

‘Have become.’

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1	थिओ आंहां	थी आंहां	थीआ आंह्यूं	थ्यूं आंह्यूं
2	,, आंहीं	,, आंहीं	,, आह्यो	,, आह्यो
3	,, आहे	,, आहे	,, आंहिनि	,, आंहिनि

Pluperfect.

‘Had become.’

1	थिओ होसि	थी हुयसि	थिआ हुआसीं	थ्यूं हुयूंसीं
2	,, हुंएँ	,, हुंईअँ	,, हुआओ	,, हुयूं
3	,, हो	,, हुई	,, हुआ	,, हुयूं

Future.

‘ Shall or will become.’

1	थींदुसि	थींदसि	थींदासीं	थींदूसीं
2	थींदे	थींदिअ *	थींदो or थींदौ	थींदूं
3	थींदो	थींदी	थींदा	थींदूं

IMPERATIVE MOOD.

थीउ ‘ become thou,’ थीओ ‘ become you.’

The other persons are the same as in the Present Potential.

2nd IMPERATIVE.

थीजि ‘ become thou,’ थीजो ‘ become you.’

POTENTIAL MOOD.

Present.

‘ May become.’

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1	थिआं	Same as Masculine	थिरुं	Same as Masculine
2	थीं †		थिओ	
3	थिए		थिअनि ‡	

* थींदिएं † or थिएं ‡ or थोनि.

Preterite Imperfect.

‘ May have been becoming.’

1	थींदो हूंदुसि	थींदी हूंदसि	थींदा हूंदासीं	थींयूं हूंदूंसीं
2	” हूंदें	” हूंदिअँ	” हूंदो or हूंदौ	” हूंदूं
3	” हूंदो	” हूंदी	” हूंदा	” हूंदूं

Preterite.

‘ May have become.’

1	थिओ हूंदुसि	थी हूंदसि	थिआ हूंदासीं	थ्यूं हूंदूंसीं
2	” हूंदें	” हूंदिअँ	” हूंदो or हूंदौ	” हूंदूं
3	” हूंदो	” हूंदी	” हूंदा	” हूंदूं

SUBJUNCTIVE MOOD.

Imperfect.

‘ If I were becoming.’

1	थींदो हुआं*	थींदी हुआं	थींदा हूं	थींयूं हूं
2	” हुँई	” हुँई	” हुआ	” हुआ
3	” हुए	” हुए	” हुआनि	” हुआनि

* or हुआं, which is inflected as in the Present Potential of हुआणु.

PRETERITE.

‘If I were,’ or ‘had been.’

Persons.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1.	थिओ हुआ*	थी हुआ	थिआ हूं	थ्यूं हूं
2.	हुई	हुई	हुओ	हुओ
3.	हुए	हुए	हुअनि	हुअनि

INFINITIVE MOOD.

Infinitive. थिअणु ‘to be,’ ‘to become.’

Gerund. थिअणो ‘to become,’ ‘becoming,’ or
‘about to become.’

PARTICIPLES.

Present. थींदो ‘becoming.’

Past. { थिओ
थिअलु } ‘having become.’

Past Conjunctive. { थी
थी करे
थिओ
थिऊ † } ‘having been.’

* Or हुआ which is inflected as in the Present Potential of हुआणु.

† These Auxiliary Verbs have in some of their tenses an impersonal form after the manner of other intransitives; as, जे हुते होइबो, त तव्हां जो कमु चइबो, ‘if I be there, I will speak of your business’ (literally

114. ACTIVE VERB.

मारणु 'to beat.'

INDICATIVE MOOD.

1st. *Present Tense* 'beat,' or 'am beating.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मार्यां थो	मार्यां थी	मार्यूं था	मार्यूं थ्यूं
2.	मारीं * थो	मारीं * थी	मार्यो था	मार्यो थ्यूं
3.	मारे थो	मारे थी	मारींनि था	मारींनि थ्यूं†

Present Habitual. 'Am, or have been, in the habit of beating.'

1.	मारींदो	मारींदी	मारींदा	मारींदूं
2.	आंह्यां	आंह्यां	आंह्यूं	आंह्यूं
	„ आंहीं	„ आंहीं	„ आह्यो	„ आह्यो
3.	„ आहे	„ आहे	„ आंहिनि	„ आंहिनि

'if it be being there *by me*,' your business will be spoken of); जड़ूहीं हाकिमु थोबो, तड़ूहीं न्याउ किबो, 'when I shall become a ruler, I will do justice' (literally, when a ruler shall be become *by me*, justice shall be done). See Para. 111.

* Or मारें.

† Or मारिनि, and all verbs which have उ in the root, and form the present by the change of it to आं (See Para. 145), take the short vowel अ in the 3rd person plural, instead of ई or इ; as डिसां थो 'I see;' डिसनि था 'they see,' from डिसु 'see.'

1st. *Preterite Imperfect.* 'Was, have been, or had been, beating.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मारींदो हो-	मारींदी हु-	मारींदा हु-	मारींदूं हु-
2.	सि	यसि	आंसीं	यूंसीं
3.	„ हुंएँ	„ हुंईअँ	„ हुआ	„ हुंयूं
	„ हो	„ हुई	„ हुआ	„ हुंयूं

2nd *Preterite Imperfect.* 'Was, have been, or had been beating.'

Agent Pronouns.	With object in the Sing: Mas.	In the Sing: Fem.	In the Plu. Mas.	In the Plu. Fem.
मूं तो हुन असां अहां हुननि	मार्यो थे*	मारी थे	मार्या थे	मार्यूं थे

Simple Preterite.

मार्यो 'Beat, or did beat.'

* For explanation of the manner in which this and the other past tenses are used, see Para : 148. They take the gender and number of the object, remaining always in the 3rd person.

*Compound Preterite.***मार्यो आहे** 'Have beaten.'*Pluperfect.***मार्यो हो** 'Have beaten, or had beaten.'*Future.* 'Shall or will beat.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मारींदुसि *	मारींदुसि	मारींदासीं	मारींदुंसीं
2.	मारींदे	मारींदिअँ	मारींदो-दौ	मारींदुं
3.	मारींदो	मारींदी	मारींदा	मारींदुं

*IMPERATIVE MOOD.***मारि** 'Beat thou.' **मार्यो †** 'Beat you.'

The other persons are the same as in the Present Potential.

*2nd IMPERATIVE.***मारिजि ‡** 'Beat thou.' **मारिजो ||** 'Beat you.'

* Some of the hill people use मारींदो and मारींदी for मारींदुसि and मारींदुसि.

† Or by some मारिहो. || Or by some मारेजि.

‡ Or by some मारिजाहु.

POTENTIAL MOOD.

Present. 'May or might beat.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मार्या		मार्य	
2.	मारीं *	Same as mas.	मार्यो	Same as mas.
3.	मारे		मारींनि †	

Preterite Imperfect. 'May, or might, have been beating.'

1.	मारींदो हूं- दुसि	मारींदी हूं- दुसि	मारींदा हूं- दासीं	मारींदूं हूं- दुंसीं
2.	" हूंदें	" हूंदिंअ	" हूंदो	" हूंदूं
3.	" हूंदो	" हूंदी	" हूंदा	" हूंदूं

PRETERITE.

मार्यो हूंदो 'May have beaten.'

SUBJECTIVE MOOD.

Imperfect. 'If I were, or have been, beaten.'

1.	मारींदो हूं- आं	मारींदी हूं- आं	मारींदा हूं- हुओ	मारींदूं हूं- हुओ
2.	" हुँई	" हुँई	" हुओ	" हुओ
3.	" हुए	" हुए	" हुअनि	" हुअनि

* Or मारें.

† See note to present indicative.

Preterite.

मार्यो हुए or हुजे 'If I did beat, or had beaten'. *

INFINITIVE MOOD.

Infinitive. मारणु 'To beat.'

Gerund. मारिणो 'To beat,' 'beating.' †

PARTICIPLES.

Present. मारींदो 'Beating.'

Preterite. ‡ { मार्यो
मार्यलु } 'Beaten,' or 'being beaten.'

Past Conjunctive. { मारे
मारे करे
मार्जे
मार्यो
मार्यू } 'Having beaten.'

115. PASSIVE VERB.

मार्जणु, 'To be beaten.'

* A Subjunctive Preterite is also formed by affixing the particle हा to the persons of the Present Potential; as, जे आ हुन खे ढिसां हा, त चवां हा, 'if I had seen him, I would have mentioned it;' as also to the above Preterite; thus, जे मूं किओ हुए हा, त बास्यां हा, 'if I had done this, I would have acknowledged it.'

† See note to Para: 143.

‡ This more properly belongs to the Passive Verb.

INDICATIVE MOOD.

Present Tense, 'Am being beaten.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मार्जा थो	मार्जा थी	मार्जू था	मार्जू थ्यं
2.	मार्जी * थो	मार्जी * थी	मार्जो † था	मार्जो † थ्यं
3.	मार्जे थो	मार्जे थी	मार्जनि था	मार्जनि थ्यं

Present Habitual. 'Am, or have been, in the habit of being beaten.'

1.	मारिबो आं- ह्यां	मारिबी आं- ह्यां	मारिबा आं- ह्यं	मारिब्यं आं- ह्यं
2.	„ आंहीं	„ आंहीं	„ आह्यो	„ आह्यो
3.	„ आहे	„ आहे	„ आंहिनि	„ आंहिनि

1st Preterite Imperfect, 'Was being beaten.'

1.	मारिबो हो- सि	मारिबी हु- यसि	मारिबा हु- आसीं	मारिब्यं हु- यूंसीं
2.	„ हंएँ	„ हुंईअँ	„ हुओ	„ हुयूं
3.	„ हो	„ हुई	„ हुआ	„ हुयूं

* Or मार्जे.

† Or मार्जो.

2nd Preterite Imperfect. 'Was being beaten.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मार्युसि थे	मार्यसि थे	मार्यासीं थे	मार्यूसीं थे
2.	मार्ये थे	मारिँअँ थे	मार्यउ थे	मार्ये थे
3.	मार्यो थे	मारी थे	मार्या थे	मार्यू थे

Simple Preterite. 'Was beaten.'

1.	मार्युसि	मार्यसि	मार्यासीं	मार्यूसीं
2.	मार्ये	मारिँअँ	मार्यउ	मार्ये
3.	मार्यो	मारी	मार्या	मार्यू

Compound Preterite. 'Have been beaten.'

1.	मार्यो आंह्यां	मारी आंह्यां	मार्या आंह्यूं	मार्यू आंह्यूं
2.	„ आंहीं	„ आंहीं	„ आह्यो	„ आह्यो
3.	„ आहे	„ आहे	„ आंहिनि	„ आंहिनि

Pluperfect. 'Had been beaten.'

1.	मार्यो होसि	मारी हुयसि	मार्या हुआसीं	मार्यू हुयूसीं
2.	„ हुँएँ	„ हुँइँअँ	„ हुआ	„ हुयूं
3.	„ हो	„ हुई	„ हुआ	„ हुयूं

Future. 'Shall or will be beaten.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मारिबुसि	मारिव्यसि	मारिबासीं	मारिव्यूंसीं
2.	मारिबे	मारिबिअँ	मारिबो-बौ	मारिव्यूं
3.	मारिबो	मारिवी	मारिबा	मारिव्यूं

IMPERATIVE MOOD.

माजु 'Be thou beaten.' माजो 'Be you beaten.'

POTENTIAL MOOD.

Present. 'May or might be beaten.'

1.	माजाँ	Same as Mas.	माज	Same as Mas.
2.	माजी		माजाँ*	
3.	माजे		माजनि	

Preterite Imperfect. 'May have been being beaten.'

1.	मारिबो हं- दुसि	मारिवी हं- दुसि	मारिबा हं- दासीं	मारिव्यूं हं- दुसीं
2.	" हंदे	" हंदिअँ	" हंदो	" हंदूं
3.	" हंदो	" हंदी	" हंदा	" हंदूं

* Or मजो.

Preterite. 'May have been beaten.'

Persons.	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
1.	मार्यो हूंदुसि	मारी हूंदुसि	मार्या हूदासीं	मार्यूं हूंदुंसीं
2.	" हूंदे	" हूंदिअँ	" हूंदो	" हूंदूं
3.	" हूंदो	" हूंदी	" हूदा	" हूंदूं

SUBJUNCTIVE MOOD.

Imperfect. 'If I were being beaten.'

1.	मारिबो हुँआं*	मारिबी हुँआं	मारिबा हूं	मारिब्यूं हूं
2.	" हुँई	" हुँई	" हुओ	" हुओ
3.	" हुए	" हुए	" हुअनि	" हुअनि

Preterite. 'If I were, have been, or had been, beaten.'

1.	मार्यो हुँआं*	मारी हुँआं	मार्या हूं	मार्यूं हूं
2.	" हुँई	" हुँई	" हुओ	" हुओ
3.	" हुए	" हुए	" हुअनि	" हुअनि

INFINITIVE MOOD.

Infinitive. मारजणु 'To be beaten'

* Or हुजा, as before.

PARTICIPLES.

<i>Present.</i>	मारिबो	‘Being beaten.’
<i>Past.</i>	{ मार्यो मार्यलु }	‘Beaten.’
<i>Past Conjunctive.</i>	{ मार्जी मार्जी करे }	‘Having been beaten.’

116. NEUTER VERB.

इकणु ‘To tremble.’

INDICATIVE MOOD.

<i>Present.</i>	इकां थो *	‘I am trembling.’
<i>Present Habitual.</i>	इकंदो आंहां	‘I am in the habit of trembling.’
<i>1st Preterite Imperfect.</i>	इकंदो होसि	} ‘I was, have been, or had been trembling.’
<i>2nd Preterite Imperfect.</i>	इक्युसि थे	
<i>Simple Preterite.</i>	इक्युसि	‘I trembled.’
<i>Compound Preterite.</i>	इक्यो आंहां	‘I have trembled.’
<i>Pluperfect.</i>	इक्यो होसि	‘I trembled or had trembled.’
<i>Future.</i>	इकंदुसि	‘I shall or will tremble.’

* The remaining persons are formed in the same manner as in the Active and Passive verbs already given.

IMPERATIVE MOOD.

<i>Imperative</i>	इकु	}	'Tremble thou.'
<i>2nd Ditto.</i>	इकिजि		

POTENTIAL MOOD.

<i>Present.</i>	इकां	'I may tremble.'
<i>Preterite Imperfect.</i>	इकंदो हंदुसि	'I may have been trembling.'
<i>Preterite.</i>	इक्यो हंदुसि	'I may have trembled.'

SUBJUNCTIVE MOOD.

<i>Present Habitual.</i>	इकंदो हुंआं or हुजां	'If I have been trembling.'
<i>Preterite.</i>	इक्यो हुंआं or हुजां	'If I trembled, did tremble, or had trembled.'

INFINITIVE MOOD.

<i>Infinitive.</i>	इकणु	'To tremble.'
<i>Gerund.</i>	इकिणो	'To tremble,' 'trembling,' 'about to tremble.'

PARTICIPLES.

<i>Present.</i>	इकंदो	'Trembling.'
<i>Preterite.</i>	{ इक्यो इक्यलु }	'Trembled.'

<i>Past Conjunctive.</i>	इकी इकी करे इकिजो इक्यो इक्यं	‘ Having trembled.’
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77. IMPERSONAL VERBS.

INDICATIVE MOOD.

<i>Present.</i>	इकिजे थो	‘ It is trembled.’
<i>Present Habitual.</i>	इकिबो आहे	‘ It is wont to be trembled.’
<i>1st. Preterite Imperfect.</i>	इकिबो हो	‘ It was being trembled.’
<i>Future.</i>	इकिबो	‘ It shall or will be trembled.’

POTENTIAL MOOD.

<i>Present.</i>	इकिजे	‘ It may be trembled.’
<i>Preterite Imperfect.</i>	इकिबो हूंदो	‘ It may have been trembled.’

SUBJUNCTIVE MOOD.

<i>Present Habitual.</i>	इकिबो हुए or हुजे	‘ If it be trembled.’
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118. Many verbs, considered by us neuter (chiefly those with which the noun, formed from the verb itself, may be used as an object), are in Sindhi esteemed both active and neuter, and take both forms in their past tenses; thus from भँउँकणु ‘ to bark,’ we have कुते भँउँक्यो आहे ‘ the

dog barked' (object, a bark), or simply कुतो भँउँक्यो ; खिलणु 'to laugh,' आं खिल्युसि or मूं खिल्यो 'I laughed ;' रडणु 'to cry out,' आं रड्युसि or मूं रड्यो 'I cried out' *

119. इकणु, and many other neuter verbs, are used also in the passive form, though without any difference in signification ; as, आं सिअ मे इकिजां (for इकां) थो ; मूं खे कपिडो डे, 'I am shivering in the cold; give me clothes ;' मसु मे पाणी घणो पइजी (or पई) विओ, 'Too much water has fallen into the ink ;' तुंहुजो कमु कंदुसि, त पँहँजे खां रहिबुसि (for रहंदुसि), 'If I do your business, I shall be kept from my own.'

CAUSAL VERBS.

120. These are declined after the same manner as other active verbs. They are formed from verbs active and neuter.

121. 1st. and most commonly, by lengthening the short vowel sound of अ in the consonant preceding the final णु to आ, and inserting इ † ; as, वठणु 'to take,' वठाइणु 'to cause to take ;' वधणु 'to increase,' वधाइणु 'to make increase.'

122. 2nd. But when that consonant is ड, र, or ह, preceded by another *mukto* consonant the causal is also sometimes formed by lengthening the अ of this

* सघणु 'to be able,' too, often takes the active form when it has a transitive verb depending on it ; as, मूं ही किताबु की न पड्ही सघ्यो 'I could not read this book.' But आं सघ्युसि may be also used.

† Or अ, as pronounced and written by many Musalmans ; as, वठाअणु. Some, too, shorten this to वठाणु.

mukto consonant to आ ; as, सडणु 'to burn away,' साडणु ; करणु 'to do,' कारणु or कराइणु ; लहणु 'to descend,' लाहणु. *

123. 3rd. Or should इ in the penultimate precede ड or र, the causal is generally formed by lengthening that vowel to ए ; as, चिडणु 'to be irritated,' चेडणु ; किरणु 'to fall,' केरणु. †

124. 4th. Where उ precedes these consonants, it is lengthened to ओ ; as, मुडणु 'to bend,' मोडणु ; भुरणु 'to crumble,' भोरणु. These last three rules, however, chiefly refer to formations from neuter verbs, and the causal may then generally be translated as our active, and considered as such.

125. 5th. In such verbs as have the final अणु preceded by an इ or उ, अणु is changed to आरणु ; as, जिअणु 'to live,' जिआरणु ; धुअणु 'to wash,' धुआरणु. Where ह intervenes, it retains the same place in the causal ; as, बिहणु 'to stand,' बिहारणु.

126. 6th. Verbs ending in इणु, preceded by a *mukto* consonant have वाइणु ; as, मइणु ‡ 'to measure,' मवाइणु.

127. 7th. When the termination is आइणु, it for the causal, is changed to आराइणु ; as, खाइणु 'to eat,' खाराइणु. § This, too, will be found the more usual mode of

* But लहणु 'to find,' has causal लहाइणु. पड्हणु 'to read,' has पाड्हणु or पड्हाइणु.

† चेडाइणु and केराइणु are also used.

‡ मयणु and मवणु are, however, used by many instead of मइणु.

§ I have before mentioned that the penultimate इ in these verbs is by many Musalmans made अ.

forming a second causal which most verbs admit of; as, **खाराराइणु** 'to cause (another) to make (another) eat;' also **धाइणु** 'to suck (the breast),' **धाराइणु** 'to cause to suck' or 'to suckle;' and, **धाराराइणु** 'to cause (another) to suckle.' *

128. A few are irregular and can be brought under no general rule; as,

		1st. Causal.	2nd. Causal.
सुम्हणु	to sleep	सुम्हारणु	सुम्हाराइणु
सिखणु	to learn	सेखारणु	सेखाराइणु
डिङ्गणु	to fear	डेङ्गारणु	डेङ्गाराइणु
वञ्चणु	to be lost	विञ्चाइणु	विञ्चाराइणु
उथणु	to rise	उथारणु	उथाराइणु
विसिरणु	to forget	विसारणु	विसाराइणु

IRREGULAR VERBS.

129. The verbs **अचणु** 'to come,' **वञ्चणु** 'to go,'

* As causal verbs have also a passive voice, we thus, commencing with the neuter, find eight forms for one verb.

1. धापणु *neu.* { To issue (milk from breast in sucking),
2. धापिजणु *neu. pas.* { or to give milk.
3. धाइणु *act.* To suck (the breast).
4. धाइजणु *pas.* To be sucked (the breast, &c.).
5. धाराइणु *1st. caus.* To cause to suck, or to suckle (a child).
6. धाराइजणु *pas.* { To be suckled (a child), or caused to be
sucked (the breast, milk, &c.).
7. धाराराइणु *2nd. caus.* To cause (another) to suckle (a child).
8. धाराराइजणु *pas.* To be caused (by another) to be suckled.

Many verbs admit of all these forms.

करणु to do,' डिअणु 'to give,' and निअणु 'to take away,' are irregular in some of their tenses ; thus,

130. अचणु 'to come,' has for its present part : ईदो ; from which is derived the future ईदुसि, the present habitual ईदो आंहां, &c. For the 2nd person singular of the Imperative also, both आउ and अचु are used, and for the past conj : participle both अचे and अची.

131. वजणु 'to go,' has for its present past : वेदो or वींदो ; from which is formed the future वेदुसि or वींदुसि, &c.

132. करणु 'to do,' makes in the 3rd persons plural of its Presents, Indicative and Potential, कनि or किनि. Its present part : is कंदो or किंदो ; from which is formed the future कंदुसि or किंदुसि, &c. The 2nd Imperative is कजि or किजि. किजणु 'to be done' has present part: कबो or किबो, &c.

133. डिअणु 'to give,' and निअणु 'to take away,' have for their present participles डींदो and नींदो ; from which are formed the futures डींदुसि and नींदुसि, &c. Their 2nd persons sing : in the 1st Imperative Mood are डे and नेँ (for डिउ and निउ ; from which however, the present tenses and the 2nd Imperative are formed regularly), and the past conjunctive participles are डेई and नेई.

134. The regular forms of all of these will be, however, occasionally met with, especially, in Lower Sindh.

135. The past participles of many Sindhi verbs follow no fixed rule (See para : 144). Those of the five verbs above given are, आयो, विओ, किओ, डिनो, and निओ.

CHAPTER VIII.

OF THE MOODS.

136 In order to carry out my plan of illustrating Sindhi Etymology after as nearly possible the same manner as in English, I have divided the verbs into five Moods, the Indicative, Imperative, Potential, Subjunctive and Infinitive. These correspond with the same moods in an English verb, with the exception of the Potential, which is in Sindhi used in a restricted sense that requires a little explanation.

137. THE POTENTIAL MOOD of an English verb implies possibility, liberty, power, will, or obligation ; but by the Potential in Sindhi possibility, liberty and will, can only be expressed clearly, as in the following Sentences ; **सुभाणे मिहु वसे, जा न वसे, परिह त वसंदो,** ' It may rain to-morrow, or it may not, but it certainly will the next day ;' **हो आयो हूंदो, पर मूं खे खबर कान्हे** ' He may have come, but I know nothing of it ;' * **खुशी अथसि, त वत्रे,** ' He may go, if he likes ;' **आं हूंद वत्रां, पर हे थो झलेमि,** ' I would go but he stops me.'

138. In order to express power, the verb **सघणु** ' to be able,' is generally used ; thus, **आं हे कमु करे न थो सघां** ' I cannot do this business ;' or it is shewn, especially where mental ability is referred to, by, as in Hindustani,

* To express the doubt more fully, the verb is often, as in Hindustani, repeated ; as, **हकीम जे अचण खां अगु में मरे, त मरे** ' He may die before the doctor comes.'

paraphrasing the Sentence with the verb 'to come ;' thus, **तुंहुजी गाल्हि मं खे समुझ में न थी अचे.** 'I cannot understand what you say ;' literally, 'your words do not come to me in understanding.' It is also expressed by using the passive and neuter verbs, thus, **हे कमु मूं खां न थो थिए.** 'This business cannot be done by me ;' **हे काठु मूं खां न थो खजे.** 'This stick cannot be lifted by me.'*

139. Obligation can be expressed either by using the passive verb **घुर्जणु** 'to be required,' with an infinitive as its nominative ; as, **छोकर खे सिखणु घुर्जे** 'The boy should learn,' or literally 'it is needful for the boy to learn ;' or by employing the gerund with the auxiliary verb, thus ; **मूं हुन खे मारिणो हो, पर न मारुमि** 'I should have beaten him, but I did not.' †

140. THE SUBJUNCTIVE MOOD has only two tenses peculiar to itself. They are formed from the present and past participles, compounded with the present potential of the auxiliary **हुअणु**, and their use will be seen by the following examples. **जे आं मारिबो हुआं, त तो खे चवां ; सो आं मार्जई ‡ न थो, त तो खे छो चवां ?** 'Were I being beaten, I would tell you ; but when I am not beaten, why should I mention it ?' **जे आं मार्यो हुजां, त दांह कर्या,** 'If I had been beaten, I would complain.' Any of the tenses of the Indicative and Potential moods may, however, be also used for the Subjunctive ; as, **जे मार्यां थो सप खे, त पापु थो थिएमि ; अँउं जे न थो मार्यां, त डंगेमि थो,**

* Power is often, too, shewn thus, **हे तो खां कि मार्यो थिंदो,** or **हे तुंहुजे कि मारण जो आहे ?** 'can you beat him.?'

† See note to para. 143.

‡ The ई here is simply emphatic.

‘If I kill the snake, I commit a sin ; and if I do not kill it, it bites me ;’ जे आं छुटां, त घणो थोरो मत्रां, ‘If I get free, I shall be very grateful ; जे हू पाणिअ में न तरंदो हो (or न थे तर्यो), त न बुडो (or न बुडो थे), ‘If he had not been swimming in the water, he would not have been drowned ;’ जे हूंद हू मथे भर न कियो (or न कियो थे), त न मो, ‘If he had not fallen on his head, he would not have died ;’ जे आं उते विओ होसि, त तोखे छे न डिठुमि ? ‘If I had gone there, why should I not have seen you ?’ जे आं करे सघ-दुसि, त कंदुसि, ‘If I can do this, I will do it ;’ तोडे साहिबु बि चवे, त बि न कंदुसि, ‘I will not do it, though the Sahib should tell me ;’ जेकर हे कमु करे सघ्युसि, त किउमि, ‘Could I have done this business, I would have done it ;’ जे आं तुहुजे दर ते हिकिडी राति सुम्हां, त बिओ की न घुरां, ‘If I might sleep one night at your door, I would ask for nothing else.’ A past subjunctive, too, is often formed by adding हा, which has no change for number, gender, or person, to the present potential, thus ; जे कइहीं हिन खे पाणी न पिआरीं हा, त मरी वजे हा, ‘If you had not given him water, he would have died.’*

141. I have multiplied examples in order that the learner may see from them the different methods by which the Subjunctive Mood is represented, and also in what way our pluperfect potential, ‘would have,’ is expressed when following a Subjunctive in the second clause of a sentence.

OF THE TENSES.

142. The root of all Sindhi verbs is, as was mentioned

* See note to Subjunctive Mood Active Voice. Para. 114.

before, * the second person singular of the Imperative, which always ends in either इ or उ. From this the other parts of the verb are formed by regular rules, which I shall now proceed to explain, pointing out at the same time the power of each of these parts. I commence with the Infinitive Mood and the Participles, as the latter are used in forming some of the tenses.

143. THE INFINITIVE is formed by changing the इ or उ of the root to अणु ; as छिकि, छिकणु † ‘to pull;’ वि-
शु, विशणु ‘to cast;’ but where these final vowels of the Im-
perative are preceded by आ, or the former of them by ओ
or a *mukto* consonant, the infinitive termination becomes
इणु ; ‡ as, कराइ, कराइणु ‘to cause to do;’ खाउ, खाइणु
‘to eat;’ मोइ, मोइणु ‘to ruffle;’ मइ, मइणु ‘to measure.’ §
The Gerund changes the अणु or इणु of the Infinitive to
इणो, or if अणु be preceded by a vowel, also to अणो ; ||

* See Para: 109.

† The अ of अणु is here absorbed in the silent consonant preceding it, which then becomes *mukto*, See before para: 12.

‡ Many, however, make this too अणु using कराअणु, etc.

§ If उ in the root follows a *mukto* consonant the infinitive has व ; as, चउ, चवणु ‘to say;’ and roots in उ having the long vowels ओ, ऊ, and ई, in their penultimates, shorten these vowels in the infinitive to उ and इ ; as धोउ, धुअणु ‘to wash;’ पूउ, पूअणु ‘to string (beads);’ पीउ, पीअणु ‘to drink.’ In Southern Sindh many change उअ to ऊ ; as, रूणु for रूअणु ‘to cry;’ पूणु for पुअणु ‘to fall.’

|| If the penultimate vowel be इ, the Gerund has only अणो ; as, थिअणो from थिअणु ‘to be.’

as, धुअणु 'to wash,' धुइणो or धुअणो.* The infinitive is often, as in Hindustani, used as a verbal noun, and is then declined as of the 6th. declension; as, बेडी दरिआह † लंघण में उथिली. 'The boat upset in crossing the river.' It is used with other verbs thus; 'हे हाणे कमु करण विओ आहे,' 'He has gone to do work; हे हाणे पैसा डिअण वेठो आहे,' 'He is now waiting to give the money,'—thus taking simply the oblique form of the verbal nouns, करणु and डिअणु.

144. To form the present participle of transitive and neuter verbs the इ of the root, where it so ends, is made ईदो; and उ, where it has that termination, अंदो: ‡ pas-

* In the tables of the verbs, I have entered the Gerund with the active voice, because it can be more freely translated into English actively; but it has properly a passive signification, and, like the past tenses of active verbs, agrees with the object in the Nominative; or where the object is governed by खे, it, in connection with the verb to which it is attached, is used impersonally; thus, हिअ चादर मूं खे धुअणी आहे 'this sheet to me is to be washed,' or 'I must wash this sheet;' हिन कपडे खे मूं धुअणी आहे, 'it is to be washed to this cloth by me,' or 'I must wash this cloth;' हुन खे मारिणी मूं चयो; तो छड्युसि छो? 'it was ordered by me for him to be beaten (or I ordered him a beating); why have you let him go?' तो खे इह रुपिआ मूं लहिणा अहिनि 'you owe me ten rupees.' It often, as in the second and last examples above given, puts the agent into the agent case, especially where the object is governed by खे.

† दरिआहु is here in the oblique because the prep: जे is understood after it.

‡ But where अ precedes उ of the root the present participle has ईदो; as खाउ, 'eat,' खाईदो. The same irregularities which are mentioned in note to Para: 136, as occurring in deriving the infinitive from certain roots ending in उ, take place also in forming this participle from them.

sives have **इओ**. * The past participle changes both **इ** and **उ** to **यो** or **यलु**, but many are formed irregularly. † These all admit of gender, number and case, as adjectives. ‡

* The following examples shew the different modes in which the present participle is used. **हिय जाल हलंदी थो रूए**, 'The woman weeps as she goes along;' **जाल बार खे मारींदी डिठमि**, 'I saw the woman beating the child;' **हिन खे इंदे सार कमु दयो**, 'Immediately on coming he got work;' **वडे हुंदे अखर चडा थोंदसि**, 'When he grows up, his writing will be good;' **हे माड्हुं मारिबो डिठमि**, 'I saw the man being beaten.'

† The following are a few of the most common of these. The second form, **यलु**, is not given : it can be obtained by changing the terminating **ओ** of the first form to **लु**.

Root.	Past Part.	Root.	Past Part.	Root.	Past Part.
वठु take	{ वदों वतों वठितो	मंझु tangle	{ मूड्हो मंझ्यो	पिउ drink	पीतो
वेहु sit	वेठो	मरु die	मो, मुओ	खाउ eat	खाओ
बिहु stand	बोठो	पाइ get	पातो	हणु cast	{ हँयो हण्यो
डिसु see	डिठो	बुंधु hear	बुधो	खणु lift	{ खँयो खण्यो
लहु descend	लथो	पुजु be performed	पुनो	मँजु send	मुको
लहु obtain	लधो	बझु be bound	{ बधो	उजु be woven	{ उण्यो
फासु be caught	फाथो	बंधु bind		उणु weave	
खामु burn (neu.)	खाणो	उभामु boil (neu.)	{ उभाणो उभाम्यो	कुसु be slaughtered	{ कुस्यो कुठो
आणि bring	आंदो	विचु be wearied	{ वितो विच्यो	कुहु slaughter	
विझु cast	विधो			भञु break (act.)	भगो

‡ **विओ** and **पिओ** have in the feminine **वेई** and **पेई**. Participles ending in **यो** or **इओ** make their feminine agreeably to Para : 54, and note attached thereto. The past participle is often used singly in the oblique; thus, **हू जाल जे डिठे छकनु थिओ**, 'he fell in love on seeing the woman.'

The past conjunctive participle in its first form substitutes ए for इ of the root, when the root so terminates ; * as, क-रि 'do,' करे 'having done : ' and ई for उ, when it ends in that vowel ; as, डिसु 'see,' डिसी 'having 'seen ; ' but passives, and neuters in the passive form, take either ई or ओ, as ; छड़िजी or छड़िजो, from छड़िजु 'be left.' For its second form it merely adds to these करे ; as, डिसी करे : and for the last two it changes both इ and उ to यो or यूँ ; as, कयों, or कयूँ ; and डिस्यो, or डिस्यूँ—thus having in the former of these the same formation as the past participle, when that is regular ; but they must not be confounded together, as this is indeclinable, and does not follow the past participle in all its irregular formations. †

145. INDICATIVE MOOD, PRESENT. This tense is formed from the root of the verb, by changing इ, where the root so terminates, to यां, and उ to आं, and by adding थो ; as, मारि 'strike thou,' मार्यां थो 'I am striking ; ' किरु 'fall

* But roots already having ई in the penultimate merely drop the उ ; as, पीउ 'drink,' पी ; and those with ऊ in penultimate shorten it to उ ; as, पूउ 'string (beads)' पूई. पउ 'fall' has पेई as well as पई.

† In some cases the consonant preceding य may be dropped as in the past participle ; thus हँयो may be used for हण्यो, and कयो or किओ for कयों. These last two forms of the past conjunctive are seldom used but with a present tense or imperative mood ; as, जाल बार खे हिँअ डिस्यो थो रुए. 'The woman weeps, having seen the child in this state.' हिन जी माब्हि बुंध्यो लिखु, 'Having heard what he says, write it down.'

thou,' किरां थो 'I fall.' * The थो may be either affixed or prefixed at pleasure, except where the verb begins a sentence, in which case it is never put first. † This tense

* But such verbs as have irregularities in the formation of the infinitive (see before note to Para : 143) retain the same in the present tense, as ; धोउ 'wash,' धुआं थो; चउ 'say,' चवां थो. The व may, however, be dropped in the 3rd per. sing. as चए थो or चवे थो. Where आ precedes उ in the root, the आ of the 1st person singular, becomes absorbed in it; as, खाउ 'eat,' खां थो.

† It is often omitted in poetry ; as,—

जानिबु जड़हीं थो अचे,
तड़हीं खामे ऐं पचे.
खयलि खेन्हे जिअं नचे.

'When my lover comes, she (my rival) burns and is inflamed. The wretch dances like a play ball.'

The Play-ball; a poem.

बुड़ंदे बूडनि खे के हातिक हथ विझनि.
एडो लज, लतोफु चवे, पसो साणु कखनि.
हेकर कांधिअ कनि,
नत साणुनि वजनि सीर में.

'Some brave men in drowning lay hold of tufts of dry grass. See, Latif bids you, what sense of honor these straws possess. They either bring them at once to the shore, or go off with them in the stream.'

The Sháha jo Risálo.

The थो is sometimes separated from the verb by other words, as in this verse.

दानहु पँहँजे दिलि जी थो रोयो गाल्हि करे.
बाहरि बाफ न निकेरे, थो मन में मचु करे.
"मुंहजी तँहिँ महबूब रे साइथ तां न सरे.
अंदरि जीअ जरे:
विरिहु विसामे कीनकी."

'The wise man weeping speaks the thoughts of his heart. The steam issues not forth, but in his mind a flame blazes. "Without this sweetheart I cannot exist for a moment. Within my soul there is a burning : the flame of separation quenches not.'

The tale of Kámsaina and Kámruپی.

signifies as in English action begun and not completed: but it cannot be used where our English verb has a future tense. Thus 'when I go there, I will send him to you,' should be rendered with a future; in this way, **जड़हीं आं हुते वेंदुसि, त हुन खे तो वटि मुंजंदुसि.**

146. THE PRESENT HABITUAL is the Present Participle compounded with the Present Tense of the Auxiliary **हुअणु**. It implies usage, or a recurrence of action from some past time up to the present, and still going on, as; **आं हे कमु घणनि ङिहनि खां कंदो आंहां**, 'I have been for a long time wont to do this work'*

147. IMPERFECT. The 1st Imperfect is formed by compounding the Present Participle with the Preterite of **हुअणु**: the 2nd is the simple Preterite of the Verb† with **थे** affixed or prefixed to it after the manner of **थो** in the Present. They denote action past, either near or remote, but always unfinished with regard to some other past action, and, except that the 1st is more usually employed where habit or repetition of action is implied, they have no distinction of signification; as, **हाणे तो छा थे चिओ** (or **तूं छा चवंदो हुंएँ**), **मूं न बुधो ?** 'What were you saying just now, I did not hear you?' **आं बिओ कमु कंदो होसि** (or **मूं किओ थे**), **तंहिं खां न आयुसि**, 'I have been doing other work, so did not come;' **सजण जे अचण खां अगुमें आं संद्यसि वाट घणिअ देरि तोणी ङिसंदी हुयसि** (or **मूं ङिठी थे**), **त हो बि अचे सहिड्यो**, 'I had been looking out for my lover's arrival long before he came.'

* The Present Potential, too, is often used in a habitual sense; thus, **केहिरो किर्ति करीं ?** 'What business do you carry on?'

† It therefore in Active Verbs requires the Agent Case. See next Para.

148. PRETERITE.—The Simple Preterite of the Active Verb is the Past Participle, to which for the Compound Preterite the 3rd person of the Present Indicative of **हुअणु** is affixed. These tenses then require the agent to be in the Agent Case, and the Verb either agrees with its object, or, where that is governed by the proposition **खे**, retains the same form throughout, without being affected by the number or gender of either agent or object; as, **हिन माणहुअ डोकिरिअ खे मार्यो**, or **डोकिरी मारी**, 'This man beat the girl.'*

149. In Passive and Neuter Verbs, the **ओ** terminating the Past Participle becomes **उसि** to form the 1st person singular of the Simple Preterite, and by affixing to the Past Participle the Present Indicative of **हुअणु** we have the Compound Preterite. These two Preterites answer to the English Imperfect (when it denotes past action completed), and Perfect, and may be translated as, 'I beat,' 'did beat,' or 'have beaten'. There is but little difference in the time referred to by each, but the Compound Preterite may be said to be more definite, and to restrict the time to recent past action. It is, also, more generally used where the Verb

* It would be more correct to consider active verbs as defective of their past tenses, their place in signification being supplied from the passive voice. The agent in the agent case would then be governed by the verb, and the object, as is usual with passives, would be the nominative case to it: or, where the object was governed by the preposition **खे**, the verb should be considered as a passive impersonal. By this method the two forms of the sentence given above would be literally translated, 'It was beaten to the girl by this man,' and 'The girl was beaten by this man.' As Hindustani Grammars, however, usually describe the past tenses of active verbs as I have done above, I have followed their example—my object being to explain Sindhi Grammar in the manner most likely to be familiar to Europeans in India.

concludes the sentence ; as, **आं खुड़ तों किर्युसि** 'I fell from the roof;' **आं खुड़ तों हाणे किर्यो आंहां** 'I have just now fallen from the roof.'

150. **THE PLUPERFECT.**—This is formed by adding the Preterite of the Auxiliary **हुअणु** to the Past Participle. In Active Verbs it is used only in the 3rd person, and with the Agent in the Agent Case, in the same manner as the Preterite. It denotes remote past time, or that the period of which is defined and expressed, and answers to our English Pluperfect, or the Imperfect and Preterite where the sentence points out the time ; as, **आं संभिरां थो जड़्हीं मीरनि कल्होडनि खे कढ्यो हो** 'I remember when the Mírs drove out the Kalhorás ;' **जड़्हीं तूं हुते विओ हुँ, तड़्हीं कार्दार खे डिठो होइ ?** 'When you went there, did you see the Kardar ?' **कल्ह आयो होसि,** 'I came yesterday ;' **तुं हुजे अचण खां अगे मूं काजिअ खे कोठ्यो हो,** 'I had called the Kazi before you came.'

151. **THE FUTURE** is formed from the present participle by changing for its 1st person singular the terminating **ओ** to **उसि**, and in signification it corresponds exactly with our English 1st Future ; as, **सुभाणे हुन खे डिआरे मोकलींदुसि** 'I shall despatch him tomorrow ;' **हे कमु छो कयुइ ? भाँयां थो मारिबें** 'Why have you done this ? I expect you will be beaten.'

152. **THE 2nd IMPERATIVE** of Active or Neuter Verbs, which is formed by changing the **इ** or **उ** of the simple imperative or root to **इजि** for the singular, and **इजो** for the plural,* differs in signification from the simple imperative

* If the penultimate syllable has already an **इ** or **ई** in it, the initial **इ** of **इजि** becomes absorbed, as **पीइ** drink, **पीजि**.

by being restricted to grave and standing orders, or those in which immediateness or haste is not required.

153. THE PRESENT POTENTIAL is simply the Present Indicative without the थो attached. It is sometimes used as a Future ; as, हिति हुन खे कोठ्यां ? 'Shall I call him here ?' * It is also used in a Subjunctive sense, † and

* Or as in these verses from the sacred meditations of Sámí Megráj.

पेरु पुझी पाइ
मुअनि जे मजिलस में.
अथी अश्क अगम जी बेहदि डाढी बाहि.
जे तो खे प्यास पसण जी, त जिअंदे पाणु जलाइ.
चिंता सभ चुकाइ,
त कनीं खासो खिलिवतो.

'Consider well, and place thy feet in the assembly of those dead (to carnal affections). There is there for you an interminably strong fire of inconceivable love. If thou thirst to see (God), then while yet alive consume the lusts of thy flesh. Lay aside all disquietude : they (the dead to the world) will then make of you a true familiar friend.'

पँहँजी पोख संभारि,
प्राणी, पेहे ते चड्हो.
खिमा खांभाणिअ सां कदें कल्पत झारि.
डेई वाडि वेसाह जी, सामी, भर्मु निवारि.
त खणें बेहदि बारि
अनभइ अखुट अनाज जी.

'Mount, O living being, the raised platform, and guard thy field. With the sling of forbearance thou shouldst drive off the birds of evil fancy. Oppose a fence of faith, Sámí (says it), and keep out doubt. Thou wilt then bear off a boundless heap of grain that consumeth not away—the mental apprehension of the Deity.'

† See para. 140.

as a present habitual,* and might more correctly be styled an aorist.

154. It does not appear necessary to go over each of the Tenses of the other Moods. Their formation may be sufficiently seen from the models already given, and their signification by that shewn in those models with each tense, and by the explanation given above in speaking of the Potential and Subjunctive Moods.

* See note to para. 146.

CHAPTER IX.

OF ADVERBS.

155. There are in Sindhi some Adverbs which can be reduced to no root in this tongue; as,

मस	} With difficulty.	सदा	Eternally.
मसैं		हाणे	Now.
मसां		परे	At a distance.
नेठि	At last.	ओचितो	Suddenly.
हरुभरु	Certainly.	होरे	} Gently.
जाई	Positively.	होयाँ	
अत्रां	Till now.		

156. Others are derived from nouns, adjectives, pronouns, and verbs, or are formed by compounding these together.

From Nouns; as,

डिहाडी	Daily	from	डिहाडो	A day.
तारीक	Daily	from	तारीक	A date.
ओडकि	At last	from	ओडकु	The end.
अंदरि	Within	from	अंदरु	The inside.
जोरु	Very	from	जोरु	Strength.
हुकुमां	} Violently	from	हुकुमु	An order.
हुकुमनि				
दिल्यो *	Zealously	from	दिलि	The mind.

* This, and some others of the same kind, are nothing more than nouns governed by the affix-preposition ओं. See note in page 21. अंदरि and ओडकि, too, given above, are simply nouns used as explained in para. 57.

157. From Adjectives; as,

डाढ्यां	Firmly	from	डाढो	Strong.
मठ्यां	Disagreeably	from	मठो	Bad.
चड्यां	Well	from	चडो	Good.
धीरे	Gently	from	धीरो	Gentle.

A list of those referring to place and time, formed from pronouns, will be found in para. 182.

158. From Verbs; as,

वरी	Again	from	वरणु	To turn.
मोटी	Back	from	मोटणु	To turn back.
ज्ञाणीवाणी	Intentionally	from	ज्ञाणणु	To know.
ज्ञाणीवेणी				

159. Compounded; as,

अजुसूधां	Till now	from	अजु	To-day
and सूधां	Until.			
एसीताई	For so long	from	एसी	So far
and ताई	Until.			
अजुसुबहं	In a day or two	from	अजु	To-day
and सुबहं	Tomorrow.			
जड्हतिड्हि	Constantly	from	जड्हि	When
and तड्हि	Then.			

160. Formed by reduplication; as,

महीनेसिमहीने	Monthly	from	महीनो	A month.
डिंहोडिंहु	Daily	from	डिंहु	A day.
भेरेभेरे	Constantly	from	भेरो	Time.
मुखामुखी	Face to face	from	मुखु	The face.

161. Our English Adverbs, where derived from adjectives, are in Sindhi generally expressed by the adjective itself, as, **हू चिटो थो गाल्हाए**, 'He speaks plainly;' or, using **चिटो** as an adjective, **हू चिटो गाल्हि थो करे**, 'He uses plain speech.' **हिन खे मूं आगाटो चिओ हो**, 'I told him before;' **हिअ गाल्हि मूं आगाटी चई हुयसि**, 'I told him this matter before.' Some words, too, declined as adjectives cannot be used in connection with a Substantive, but seem to have a pure adverbial signification. They then, as with the adjectives in the examples given above, either agree with the noun the object or agent to the verb, or, especially where these are in any of the oblique cases, they remain uninflected; as, **हिअ शइ सोधी रखु** or **हिन शइ खे सोधो रखु**, 'Lay this thing by safely;' **हिअ हिन कम खे सिधी (or सिधो*) थी करे**, 'She does this business quickly;' **हिअ मूरिगो (or मूरिगी*) असां डे डिसेई नथी, त गाल्हाईदी छा ?** 'She does not even look at us, so is it likely she will talk?' **हिअ जाल चिकी आई**, 'This woman came late.' There is also in Sindhi a class of words formed from nouns by affixing **आइतो**, which may invariably be used either as adjectives or adverbs; as, **महलाइतो** 'seasonable' or 'at the proper time,' from **महल** 'time;' **हंधाइतो** 'in the proper place,' from **हंधु** 'a place;' **जसाइतो** 'famed' or 'with renown,' from **जसु** 'fame,' 'renown.'

162. The Negative Adverb **न** 'not,' is generally prefixed to the verb with which it is used, or where that is formed by the aid of the auxiliary, the negative may be at-

* Though, as in these instances, both may be used with a feminine noun, the feminine termination could not be used with a masculine noun.

tached to the auxiliary itself. **म** 'not,' is seldom used, except with the imperative mood. **मतां** 'not,' 'forbid that,' is found only with the present potential; as, **हे कमु तूं मतां करीं**, 'You must not do this thing.'

OF PREPOSITIONS.

163. Prepositions are, 1st. Simple, or such as are used singly with the nouns they govern. Of these the most common are ;—

जो	Of.	रे	Without, wanting.	डे	Towards, to.
संदो	Of, belonging to.	सां	With, along with.	डंहं	
खे	To.	साणु	With, at the same as.	इहां	
में	In.	संभों	Along with, accompanied by, up to, during.	इहों	
मंझि	In, inside.	सूधो	On, upon.	इंहीं	Till, up to.
भां	From.	सूधां	On, with such a part downwards	इंहीं	
ऊं		ते	From, till.	ताईं	
ओं		भर	In proportion to.	तोईं	
अंउं*		लाकूं		तोणी	
खां†	Near, with.	सारु		तोडीं	
वटि					

* ओं is used generally by Hindoos, अंउं or औं by Musalmans. For the mode of using these see note in Page 21. आकुर is also with a like meaning affixed to nouns and adverbs of time; as राताकुर, 'since night;' कड़हाकुर, 'since when?'

† खू, खों, and खंउं or खौं, are also used. These are apparently compounds of खे 'to,' and the prepositions आं, ऊं, &c. above.

164. 2nd. Those with which **जे**, the oblique form of **जो**, may be used between the preposition and the noun governed. Among these are,—

साम्हों	}	In front, before.	मथे	Above, on top of.	
साम्हुगे			वेझो	}	Near.
साम्हुणो			वेझिडो		
अगे*	}	Prior to, before.	ओड़ो	}	Around, on all sides of.
महंदि			ओड़िडो		
रुबरु			चौधारी		
पोइ*	}	In presence of.	चौगिर्दि	}	On this side of.
पुंओं			ओरे		
परपुठि			परे		
पुत्राणो	}	After, behind.	बदरि	}	On that side of.
उते			बदिरो†		
विचि			बदिरां †		
अंदरि	}	After, posterior to.	एवजि	}	In lieu of, for.
बाहिर			पारों		
हेठि			पारां		
		Upon.			}
		In the midst of.			
		Inside.			
		Outside.			}
		Below, under.			

* अगे and पोइ, especially when referring to time, often take खों खां, &c. between them and the noun governed, instead of जे; as, तँहिं खां पोइ हो आयो, 'after that he came.' परे, too, has sometimes these prepositions used with it.

† These, and others so terminating, have four forms, taking also ऊं and अंऊं as their final vowels.

लाइ	}	On account of, for.	बिना	}	Without, wanting.
काणि			सिवाइ		
वास्ते			बिगरि		
कारणि	}	For the sake of.	धारे		
लगि			धारों		
लगे			धारां		
सांगे	}	By reason of, for.	बाझों		
खातरि			बाझा		
करे					
		By reason of, by means of.			
विधे		By reason of, from.			

165. With the greater part of these, the **जे** may be used or not used at pleasure. With some it is generally necessary, but with others it is rarely found. Some, as **अंदरि** (from **अंदरु** 'the inside'), **मथे** (from **मथो** 'the head'), may be considered as merely the inflected forms of nouns, having the prepositions, which govern them, omitted by elipsis, as explained in Paras: 46 and 47.

166. **जो** and **संदो** admit of gender, number and case, thus : —

Case.	Singular.		Plural.	
	Mas. Gen.	Fem. Gen.	Mas. Gen.	Fem. Gen.
Nom.	जो	जी	जा	जूं, ज्यूं
Obl.	जे	जे, जिअ	जे, जनि	जे, जिनि, ज्यनि, ज्युनि, जुनि,
Voc.	जा	जी	जा	जूं, ज्यूं

Nom.	संदो *	संदी	संदा	संदूं
Obl.	संदे	संदिअ	संदनि	संदिनि, संदनि, संदुनि.
Voc.	संदा	संदी	संदा	संदूं

These are made to agree with the governing word, or person or thing possessed or connected ; as, **हिअ जोडी मुंहजे हट जी आहे.** 'This piece of cloth belongs to my shop ;' **हे वथूं कंहिंजूं आंहिनि ?** 'Whose are these things?'

आं त पुनुअ जो न जोडु :
पुनू मथे संदो मोडु.

'I am not Punú's equal: Punú is the crest of my head.'
The Playball, a poem.

167. **संओं, सूधो, साम्हुणो, वेझो, वेझिडो, ओडो,** and **ओडिडो,** admit of gender and number, as given above with **संदो**; but they are also often used with feminine and

* **संदो**, except in poetry, is rarely used otherwise than with a possessive pronoun affixed (See Para : 106). This preposition has, when thus used with the possessive pronouns, a rare power, reflecting from itself a more forcible reference to some person spoken of in the sentence than would be shewn by employing the ordinary genitive sign **जो** ; as, **मीरु मूं खे घणो थो भांए, जो आं संदुसि नोकरु आंझां.** 'the Mír has a great regard for me, as I am his own servant ;' **हू हट ते को न हो ; हाणे आंउं संदसि घरि थो वजां,** 'he was not in the shop ; I am now going to his house.'

plural nouns without taking these inflections; as, हे पुढ़नि सूधा (or सूधो) आया, 'They came with their sons;' हे शयूं भिति जे वेइयूं (or वेझो) रखयूं आंहिनि, 'These things are placed near the wall;' हे जाल्यूं साहिब जे साम्हुण्यूं (or साम्हुणो) बीठयूं आंहिनि, 'These women are standing before the Sahib;' हिअ कजिरी राति सूधी (or सूधो) नचंदी, 'This dancing girl will dance on through the night.'

168. The prepositions आं, ऊं, ओं, and अंउं, are often affixed in compound with other prepositions; thus,

मां	}	From in, out of.	उतां	}	From on, off.
मों			उतों		
मझां	}	From within, out of.	वटां	}	From near, away from.
मझों			वटों		

OF CONJUNCTIONS.

169. The Conjunctions are,

एँ	}	And.	पर	}	But.	न	Nor.
अँइँ			पण			नत	Otherwise.
अँउँ			कि	}	Or.	मतां	Lest.
बि	}	Also, too.	जा			ज़णु	As if.
पि			जे	}	If.	जेकुसि	{ As it might be.
पिणि			जेकर				
पुणि			तोडे	}	Although.	जिँअ	{ As.
त	}	That.	तोणे			जां	
चे							

and a few others. There is nothing remarkable in these that requires observation.

OF INTERJECTIONS.

170. Of the Vocative Interjections, or those used in addressing, ए, ओ, and अइ, belong to either gender; अरे, डे, and अडे, are used only in speaking to males; and ई, अरी, डी, अडी, and अई, to females. Of the others the most common are as follows :

Pleasure, commiseration.	{ आहा }	{ Oh! Ah! }
Wonder, disappointment, sorrow.	{ हा }	
Lamentation, distress.	होइ	Oh! Alas!
Grief, regret.	{ हाइ }	{ Oh! Ah! }
	{ हइ }	
Complaint, pain.	हुए	{ Oh! }
Pain.	आह	
Great pain, agony.	{ घोडाडे }	{ Oh God! Mercy! }
	{ अलाडे }	
Commendation.	{ वाहु }	{ Bravo! Well done! }
	{ छाबसि }	
	{ अशकु }	
Reproach, ridicule.	ओहि	Oh!
Scorn, contumely.	{ हेठि }	{ Cursed! despicable! }
	{ फिठि }	
Disapprobation.	{ छि }	{ Fy, poop, pish. }
	{ छी }	
	{ हुं }	
Aversion, disgust.	थू	Oh! How nasty!
Assent, affirmation.	{ मरु }	{ Well, good. }
	{ जीउ }	
	{ भली }	

Dissent, negation.	{ खैरु खैरुईखैरु }	Not so, no.
Desire, { Affirmative. Negative.	छाल मतां	Would that! Forbid that!
Expectation.	मन	I wonder if, I hope.
Uncertainty.	{ अलाजे नित्राणा }	God knows.
Astonishment.	{ मारि बलें }	Oh! Wonderful! Oh! How fine!

CHAPTER X.

OF DERIVATIVES AND COMPOUNDS.

171. These are very numerous, but it does not seem necessary to enter into much detail regarding them, I shall give merely some of the most common forms.

ABSTRACT NOUNS.

172. FORMED FROM ADJECTIVES.

चडाई	Goodness	from चढो Good.
अछाई	Whiteness	from अच्छो White.
अछाणि		
अछाइणि		
गर्मी	Heat	from गर्मु Warm.
डाहप	Wisdom	from डाहो Wise.
घटिता	Deficiency	from घटि Deficient.
घटिती		
घटिताई		
साधाई	Sacred character	from साधु Pious.
साधिपाई		
साधिपी		
साधिपो		
साधपणु		
साधपणो		

173. FORMED FROM OTHER NOUNS.

मुर्सी	Manliness	from मुर्सु	A man.
माण्हुआई	Humanity	from माण्हूं	A human being.
माण्हपो			
माण्हपाई			
माण्हपी			
माण्हुअयणो			
माण्हुअपणु			

174. FORMED FROM VERBS OR VERBAL ROOTS.

कट	Deducting	from कटणु	To deduct
मट	Changing	from मटणु	To change.
वेड्हु	Sorrounding	from वेड्हणु	To surround.
लाहु	Descending	from लाहणु	To descend.
चाड्हो	Increase	from चड्हणु	To rise.
घाटो, घाटि	Decrease	from घटणु	To lessen.
भरिणो	Filling	from भरणु	To fill.
खपति	Expenditure	from खपणु	To expend.
थिअणी	Being	from थिअणु	To be.
रंधिणी	Cooking	from रंधणु	To cook.
वत्रणु	Going	from वत्रणु	To go.
डिअणु	Giving	from डिअणु	To give.

The last two forms are found with all Verbs.

NOUNS OF AGENCY.

175. FORMED FROM NOUNS.

घरवारो	{ A master of a house }	from घर	A house.
मेंहुनिवारो	{ A keeper of buffaloes }	from मेहि	A buffalo.
धनारु	A herdsman	from धणु	A herd of cattle.
बकिरारु	A goatherd	from बकिरी	A goat.
ओठी	A camelherd	from उठु	A camel.
बागाई	A gardener	from बागु	A garden.
बाकिरी	{ A seller of vegetables }	from बकरु	Vegetables.
ठेकिरी	{ A seller of earthenware }	from ठिकरु	Earthenware.
पोह्यंतु	A labourer	from पोह्यो	Labour.
दाँही	A complainant	from दाँह	A complaint.
सैंधो	A friend	from सैंधि	Friendship.
सोनारो	A goldsmith	from सोनु	Gold.
हात्रू	A destroyer	from हात्रि	Injury.
वाहरू	An aider	from वाहर	Aid.
हलवाई	A confectioner	from हल्वो	The sweetmeat.
लुहरु	A blacksmith	from लोहु	Iron.

176. FORMED FROM VERBS.

लिखणहारु	{ A writer }	from लिखणु	To write.
लिखणहारो			

डिअणवारो	A giver	from	डिअणु	To give.
वठणवारो	A taker	from	वठणु	To take.
कंदडु	A doer	from	करणु	To do.
छिकींदडु	A suiter	from	छिकणु	To pull.
भोलू	A simpleton	from	भुलणु	To err.
खाऊ	A glutton	from	खाइणु	To eat.
डिअण्यातु	A giver	from	डिअणु	To give.
गाइकु	A singer	from	गाइणु	To sing.
पीत्रारो	A cleaner of cotton	from	पित्रणु	To card cotton.
वाढो	A carpenter	from	वढणु	To cut.
वेठलु	A resident	from	विहणु	To reside.
रहाकू			रहणु	

The first four forms given here, of हारु, हारो, वारो and दडु, follow generally from all verbs. The next, in which the termination is ऊ, may be formed from all transitives, and some intransitives also.

177. DIMINUTIVES.

बेडी	A boat	from	बेडो	A large boat.
दरी	A window or small door	from	दरु	A door.
मछी	A fish		मछु	A large fish.
पुटिडो	A little son	from	पुटु	A son.
धिअडी	A little daughter	from	धिउ	A daughter.
थोरिडो	Very few	from	थोरो	Few.
नंढिडो	Very small	from	नंढो	Small.
थुल्हिडो	Thickish	from	थुल्हो	Thick.

This last form of Diminutive, terminating in डो, may be used in general with all nouns and adjectives. Many adjectives admit of two other forms, also ; thus, थोरेरो or थोरेरिडो, नंदेरो or नंदेरिडो, थुल्हेरो or थुल्हेरिडो. These are generally used for comparison with other objects, or to shew more or less than what is wont or required. The first form should then be translated, 'less' or 'too little,' 'smaller or too small.' The 2nd is a diminutive of this, and would signify 'somewhat too little,' &c.

178. NEGATIVE AND OTHER PREFIXES.

अणडिठो	Unseen	from अण	and डिठो	Seen.
अधर्मी	Impious	from अ	and धर्मी	Pious.
निर्देई	Unmerciful	from निर्	and दया	Mercy.
निभागो	Unfortunate	from नि	and भागु	Fortune.
नाचडो	Unwell	from ना	and चडो	Well.
नाहकु	Injustice	from ना	and हकु	Right.
बेगुणो	Ungrateful	from बे	and गुणु	Kindness.
लाचारु	Helpless.	from ला	and चारो	Remedy.
नखटू	Unproductive from	न	and	खटू
मखटू				
रेकमो	Idle	from रे	and कमु	Work.

सु and कु are commonly prefixed, signifying 'good' and 'bad ;' as, सुपत्यो 'honest;' कुपत्यो 'dishonest,' from पति honor. औ or अव is also prefixed to many words with same signification as कु ; as, औतडु, or अवतडु 'a bad landing place,' from तडु 'a landing place.' The prefix स signifies possession, as सपुटो 'one having a son ;' स-भागो 'lucky.'

179. A series of nouns signifying 'expencc of,' or 'wagers for,' are formed from Verbs, thus.—

खणणी	Expencc for carrying	from खणणु	To lift.
चाराणी	Expencc of grazing	from चारणु	To graze.
धुआरिणी	Wages for washing	from धुअणु	To wash.

180. PATRONYMICS are formed by affixing आणी to the proper name, and are often used for subdividing tribes into families : as,

आडुआणी	The son or descendant	of आडू.
सीतलाणी	Ditto.	of सीतलु.
शहदादाणी	Ditto.	of शहदादु.
बागाणी	Ditto.	of बागो.

181. ADJECTIVES are formed in a great variety of ways.

वाणिको	Of a Hindoo	from वाण्यो	A Hindoo.
हाणोको	Of the present time	from हाणे	Now.
रातोको	} Of last night	from राति	Night.
रातूणो			
डाडाणो	Of a father's father	from डाडो	A paternal grandfather.
फकीराणो	Of a fukeer	from फकीरु	A fukeer.
साखाइतो	Honorable	from साख	Honor.
काराइतो	Useful	from कारि	Use.
पाण्याठो	Damp	from पाणी	Water.
वार्यासो	Sandy	from वारी	Sand.
थारेलो	Of the <i>Thur</i>	from थरु	The <i>Thur</i> , or desert.
छापिरु	Of the hills	from छपरु	The high- lands.
बाखिरु	Of Bukhur	from बखरु	Bukhur.
धर्माऊ	Given in charity	from धर्मु	Charity.

शर्माऊ	Modest	from	शर्मु	Modesty.
पुदेतो	One having a son	from	पुदु	A son.
दयावानु	} Merciful	from	दया	Mercy.
दयालु				
डुहारी	Criminal	from	डोहु	Crime.
उत्रायो	Thirsty	from	उत्र	Thirst.
सबो	} Strong	from	सघ	Strength.
सघारो				
आन्यारो	With eggs (a fish)	from	आनी	Eggs (of a fish).
भाग्यो	Fortunate	from	भागु	Fortune.
गाओ	Of a cow	from	गँउ	A cow.
बाकिरो	Of a goat	from	बकिरी	A goat.
माह्यो	Of a buffuloe	from	मेंहि	A buffuloe.
लाडाई	} Of Lar	from	लाडु	The country of Lar.
लाडी				
गोठाई, गोठी	Of same village	from	गोटु	A village.
पाडेचो	Of same neigh- bourhood	from	पाडो	A quarter of a town.
डुखी	Painful	from	डुखु	Pain.
माठीणो	Silent	from	माठि	Silence.
इंदिरु	One having large teeth	from	इंदु	A tooth.
खाबडु	Left handed	from	खबो	The left hand.
वाधू	More	from	वधणु	To increase.
तगाऊ	Durable	from	तगणु	To last.

182. The following table shows a series of Pronominal Adjectives and Adverbs formed from the demonstrative, relative, correlative, and interrogative, pronouns.

Root.	Number or quantity.	Size.		Kind.	Manner.	Place.	Direction.	Time.	
		Largeness.	Smallness.						
ए	एतिरो	एड़ो	एड़िडो	इहडो	ऐँई	इते or इथे	एड़े or एड़्हो ‡	एसीं §	हिअर
and	and	and	and	and	and	and	and	and	now.
हे	हेतिरो	हेड़ो	हेड़िडो	हिअडो	हिअ	हिते or हिति	हेड़े or हेड़्हो	हेसीं	
this	this much.	as large as this.	as small as this.	of this kind.	in this way.	here.	in this direction.	so long.	
ओ	ओतिरो	ओड़ो	ओड़िडो	उहडो	उँऐ	उते or उथे	ओड़े or ओड़्हो	ओसीं	
and	and	and	and	and	and	and	and	and	
हो	होतिरो	होड़ो	होड़िडो	हुअडो	हुअ	हुते or हुति	होड़े or होड़्हो	होसीं	
that	that much.	as large as that.	as small as that.	of that kind.	in that way.	there.	in that direction.	so long.	
जो	जतिरो	जेड़ो	जेड़िडो	जिहडो	जिअ	जिते or जिथे †	जेड़े or जेड़्हो	जेसीं	जड़हीं
what	as much.	as large.	as small.	of such kind.	in whatever way.	where.	in whatever direction.	as long.	when.
सो	तेतिरो	तेड़ो	तेड़िडो	तिहडो	तिअ	तिते or तिथे	तेड़े or तेड़्हो	तेसीं	तड़हीं
that	so much.	so large.	so small.	of same kind.	in that way.	there.	in same direction.	so long.	then.
केरु	केतिरो*	केड़ो	केड़िडो	किहडो	किअ	किथे	केड़े or केड़्हो	केसीं	कड़हीं
who?	how much?	how large?	how small?	of what kind?	in what way?	where?	in what direction?	how long?	when?
									since when?

* कैओँ 'which' or 'what number' is used referring to one number or figure among several.

† Also जाते, जाथे, जते, जथे, जति, जिति, जिथि. The Correlative and Interrogative, too, take all these forms.

‡ Also एड़हां, एड़हँ, एड़हँ, एड़हँ, &c. each of which forms runs through the whole series.

§ This set is generally used with ताँई, तोणी or some of the other prepositions for 'up to,' 'till;' as, एसिताँई, &c. It also refers to distance, and should then be translated 'so far,' &c. || Or जिड़िहँ, तड़िहँ, &c. ¶ And जड़हाकुर, तड़हाकुर, &c.

183. COMPOUNDS OF VERBS.

INTENSITIVES. Formed by using the past conjunctive participle with **वञ्णु** 'to go;' as, **रहिजी वञ्णु** 'to be left;' **पेही वञ्णु** 'to penetrate;' or with **विझणु** 'to cast;' as, **मारे विझणु** 'to kill;' **फाडे विझणु** 'to tear up;' or with **छड़णु** 'to abandon;' as, **वठी छड़णु** 'to take;' **मेडे छड़णु**, 'to sweep up;' or with **ड़िअणु** 'to give;' as, **चई ड़िअणु** 'to tell;' **उछ्लाए ड़िअणु** 'to throw away.'

By prefixing **पिओ**, the past participle of **पवणु** 'to fall,' to the present tenses of other verbs, or **पई** or **पेई**, its past conjunctive participle, to their past tenses; as, **पिओ रहे**, 'let it remain;' **पिआ लिखनि**, 'let them write;' **काल्ह हि-ननि सजो ड़िहु पेइ खाधो**, 'they eat all day yesterday.'

IMPLYING HASTE;—as, **खाई वठु** 'eat up quick,' **लिखी वठंदो**, 'he will write it off.'

POTENTIALS;—as, **करे सघणु** 'to be able to do.' **जे आंउं मारे सघांसि, त मार्या**, 'if I could beat him, I would.'

COMPLETIVES;—as, **खाई रहणु** 'to have done eating;' **लिखी वठणु**, 'to have finished writing.'

CONTINUATIVES. By using the present participle with the verb **रहणु**, as, **पड्हंदो रहणु** 'to continue reading,' or with **वतणु** 'to wander;' as, **खाइंदो थो वते** 'he goes on eating;' **बकंदो वतंदो**, 'he will keep on prating.'

INCEPTIVES. By using the verb **लगणु**, 'to come in contact,' 'to apply,' with an inflected infinitive, as **करण लगणु** 'to begin to do;' **पड्हण लगणु**, 'to begin to learn.'

APPENDIX.

184. THE DEWANĀGARĪ CHARACTERS.

Initial.	Medial.	Equivalent and power.			Equivalent and power.	
अ		a	as in America	ड	d	as in Dim
आ	ा	á	as in Father	ढ	dh	same aspirated
इ	ि	i	as in Hit	ण	n	as in None
ई	ी	í	as ee in Feet	त	t	as in Tongue
उ	ु	u	as in Pull	थ	th	same aspirated
ऊ	ू	ú	as oo in Pool	द	d	as in Den
ए	े	e	as in There	ध	dh	same aspirated
ऐ	ै	ai	as i in Fine	न	n	as in Not
ओ	ो	o	as in Go	प	p	as in Pen
औ	ौ	au	as ou in Thou	फ	ph	as in in Up-hill
क		k	as in King	ब	b	as in Bind
ख		kh	as in Inkhorn	भ	bh	as in Abhor
ग		g	as in Gun	म	m	as in Man
घ		gh	as in Hog-hunt	य	y	as in Young
ङ		ng	as in Sing	र	r	as in Race
च		ch	as in Church	ल	l	as in Left
छ		chh	same aspirated	व	v	as in Voice
ज		j	as in Jet	श	sh	as in Shun
झ		jh	same aspirated	ष	sh	a celebral form of the same
ञ		ng	as ni in Union	स	s	as in Son
ट*		t	as in True	ह	h	as in House
ठ		th	same aspirated			

* The series of five letters following from this letter, require to be sounded from the roof of the mouth; the next five letters from the teeth.

185. The following are the Joint Letters that will be found most commonly used in writing Sindhi in the Devanāgarī character. But it should be remembered, that the connecting the letters together, or not, is in general optional. A Sindhi writing in the Gurmukhī character will commonly write a Short i (इ) with the first consonant instead of coupling them.

<i>Second members of the combinations</i>								
	ज	त	न	म	य	र	व	ह
क	क	क	क	क	क	क	क	
ख			ख	ख	ख	ख	ख	
ग	ग	ग	ग	ग	ग	ग	ग	
घ	घ	घ	घ		घ	घ	घ	घ
ङ	ङ	ङ	ङ		ङ	ङ	ङ	ङ
च	च	च		च	च	च	च	च
छ	छ		छ	छ	छ	छ	छ	छ
ज	ज	ज	ज	ज	ज	ज	ज	ज
झ	झ	झ	झ		झ	झ	झ	
ण	ण	ण		ण	ण	ण	ण	ण
त	त		त	त	त	त	त	त
थ	थ		थ	थ	थ	थ	थ	
द	द	द	द	द	द	द	द	
ध	ध	ध	ध		ध	ध	ध	ध
न	न	न	न	न	न	न	न	न
प	प	प	प		प	प	प	
फ	फ	फ	फ		फ	फ		फ
ब	ब	ब	ब		ब	ब	ब	ब
भ	भ	भ	भ		भ	भ	भ	भ
म	म	म	म		म	म	म	म
य	य	य	य	य	य		य	य
र	र	र	र	र	र	र	र	र
व	व	व	व	व	व	व	व	व
ह	ह	ह	ह	ह	ह	ह	ह	ह

<i>Combinations of three consonants</i>				
झ	झ	झ	र्य	ह्य
झ	झ	झ	र्य	ह्य

186. Alphabetical List of the feminine Nouns ending in उ, exceptions to the rule in para. 19.

अंगु	) An off-shoot from a	चुपु	Silence.
अंगु		{ branch.	छारु
अजु	To-day.		चिपु
अंसु	Off-spring.	छिलु	Bark, peel.
आंउ	A slimy evacuation.	जउ	Sealing wax.
कँउकँउ	Gabbling.	जरु	A leech, the after birth.
कटु	Rust.	जिंदु	Life, body,
कसु	Green rust, &c.	जौखारु	m. & f. A salt used in medicine.
खँउखँउ	The sound of coughing.	झिलु	Name of a plant (Indigofera pauciflora).
खडु	m. & f. Oilcake.	झँउझँउ	Squabbling.
खंडु	Sugar.	टँउटँउ	Gabbling.
खारु	Potash.	दकु	The spindle of a spinning wheel.
गरु	The mange.	इहु	A cutaneous eruption.
गुरु	The pulp of fruit, &c.	तंदु	A thread.
गमु	Name of a wild grass and grain (Panicum antidotale).	थनु	A woman's breast with milk.
चउ	A table by which the value of pearls is computed.	थरु	Cream.
चउचउ	{ Chattering.	धँउधँउ	Fanning the fire.
चउपचउ		धातु	A metal, &c.
चउवटु	Talk.	धिउ	A daughter.
चिलु	Name of a vegetable.	नँहथरु	A whitlow.
चीजु	A thing.	निमु	The nimb-tree.
		नुहु	A daughter-in-law.

परु	Last year.	वरुपुजु	A hurry.
बखु	One.	वथु	A thing.
बिंदु	Semen virile.	वंसु	Offspring.
भँउँभँउँ	The barking of a dog.	वस्तु	A thing.
भसु	Ashes.	विखु	Poison.
भेणु	A sister.	विजु	Lightning.
मरु	Cerumen.	विरउ	Rations.
मसु	Ink, an insktand.	विसु	The world.
माउ	A mother.	विहु	Poison.
मिखु	} Marrow.	ससु	A mother-in-law.
मिन्नु		सिंधु	The country Sindh.
मैलु	Dirt.	हँउँहँउँ	A knocking, &c.
लिमु	The nimb-tree.	हिंदु	Assafoetida.
वरु	A seizure.	हिंदु	Hindustan.

187. Alphabetical List of roots of Active Verbs terminating in उ, referred to in para. 109.

अलु	To deny.	खाउ	} To eat.
आखु	To say.	खिउ	
उघु	To wipe.	गहु	To grind by rubbing.
कहु	To extract.	गिहु	To swallow.
कतु	To spin.	गिन्हु	To buy.
कहु	To say.	घुरु	To ask for.
कुहु	To slaughter.	चउ	To say.
खटु	To earn.	चंबुडु	To stick close to.
खणु	To lift.	चुगु	To peck as a bird.
खन्हु	To scratch.	चरु	To graze on.

चुघु	To puncture.	पुछु	To ask.
चुणु	To plait or crimp cloth.	पुर्धु	To understand.
चुभु	To prick.	पूउ	To string beads, &c.
चुमु	To kiss.	बकु	To chatter.
चुहु	To soak.	बंधु	To tie.
छिनु	To pluck.	बुझु	To understand.
छुहु	To touch.	बुंधु	To hear.
छूउ		भत्रु	To break.
जहु	To copulate.	भुत्रु	To fry.
जाणु	To know.	भुलु	To forget.
झकु	To prate.	महु	To ask.
झिणुकु	To scold, chide.	मत्रु or	To agree to.
डरु	To gobble up.	मत्रि	
डहु	To annoy, vex.	मणु	To shampoo.
डिसु	To see.	मिलु	To meet.
डुहु	To milk.	मुंजु	To send.
तरु	To pass over.	रखु	To place.
धाउ	To suck.	रुचु	To suit, please.
धोउ	To wash.	लखु	To find out.
धुणु	To choose.	लहु	To find.
पड्हु	To read.	लहणु	To have due.
परुडु	To understand.	लिखु	To write.
पसु	To see.	लिंबु	To plaster.
पिउ	To drink.	लुणु	To reap.
पीउ		वचुडु	To entwine.
पिनु	To beg.	वरु	To take.
पिहु	To grind.	वणु	To please, suit.
पीहु		विकिणु	To sell.

विझु To throw.

विसहु To trust.

समुझु To understand.

सलु To divulge, blab.

सहु To endure.

सिकु To long for.

सिखु To learn.

सिंधु To smell.

सिण्कु To snuff up, or blow
the nose.

सिबु To sew.

सुंधु To smell.

सुज्राणु To recognize.

सुणु To hear.

सुण्कु To snuff up, or blow
the nose.

सुहाउ To suit, please.

सुंहु To grace, become.

हणु To strike, throw, &c.

188. SINDHI MONTHS AND ERAS.

The Sindhi Months are lunar, and, like the Mahomedan, commence with the appearance of each new moon; but to keep with the seasons, the Sindhis every third year interpose an intercalary month (called लुंडु) by repeating that, during which the sun enters no new sign of the zodiac. They reckon by both the Wikramájít and Shálíwáhan eras, the former of which, whose year is called Samwat, is coeval with the year 57 B. C. and has Katí for its first month, the latter, called Shak, is coeval with the Christian year 76, and begins with Chetru, which month is reckoned from the first new moon after the sun enters Aries. In some places, however, the time for commencing the years of these two eras is confounded, and reversed. The Mahomedan era Hijeree, is also in common use, as well as the Faslee to shew the seasons.

चेदु	March-April	असू	September-October
वेसाखु	April-May	कती	October-November
जेठु	May-June	नाहरी	} November-December
आखाडु	June-July	नहरी*	
सावणु	} July-August	पोहु	December-January
साणु		माघु	January-February
वडो	August-September	फगुणु †	February-March

189. DAYS OF THE WEEK.

Hindoo.	Musalman.		Hindoo.	Musalman.	
आर्तरु ‡	आचरु	Sunday	विस्पति	खमीस	Thursday
सूंमरु {	सूंमरु	} Monday	थारु §	} जुमो	Friday
	सूंमारु		शुक्रु		
मंगलु	अङ्गारो	Tuesday	छंछरु	छंछरु	Saturday
बुधरु	अर्वा	Wednesday			

The Hindoo day commences as ours does at midnight, but Musalmans reckon from the previous evening. Therefore आचर जी राति would, spoken by a Musalman, mean 'Saturday night.'

* Also called मँघिरु.

† Also called फागु.

‡ Also आड़ितवारु, आइतवारु, and आर्तवारु.

§ Or थाँवरु.

190. STORIES FOR EXERCISE.

1ST. STORY.

ٻڙ ڄالڻ ٻار ڄي لاءِ ٿي ويڙهڻ؛ پر ٻيڻهي ڄو
 Two women a child for were quarrelling; but of either
 شاهيدو ڪو نه هو. ت ڪاڙيڻ وڌي وڙي انسافو ڏوراني-
 witness none was. Then the Kazi to going justice they
 ڏن (for هونين ڏوراني). ڪاڙيڻ ڪاڙيڻ ڪي ڪوڙي
 asked for. The Kazi the executioner having called
 چيو، ڪي “هين ٻار ڪي ٻڙ اڌ ڪري، ۽ ٻيڻهي ڄالونين
 said, that “to this child two halves make, and both women
 ڪي ويراڻي ڏي.” هڪڙي ڄال ڏها ڳالهي ٻڙ-
 to having divided give.” One woman this speech having
 ڏي ماڻي ڪري رهي، پر ٻيڻهي روي
 heard silence having made remained, but the other weeping
 ڏاه ڪري چيو، “ساڻيڻ ڄي
 exclamation having made said, “of the Master (God)
 ناڻي منهنجي ٻار ڪي ٻڙ اڌ م ڪري. ڄيڪڙهي شرا
 in the name my child two halves not make. If the law
 من ۽ آهي، ت من ڪي ٻار ڪو نه ڏيڙي.”
 in such is, then to me the child not at all is wanted.”
 تڏهي ڪاڙيڻ سهي ڪيو، ڄو ٻار ڄي ماڻ
 Then the Kazi certain made, that of the child the mother
 ڏهاڙي آهي؛ ت ٻار ٽنهي ڪي ڏياري (for هون ڏياري).
 this very is; so the child to her he caused to be delivered.
 ٻيڻهي ڪي موچيڏا هڻا ڪڍي (for هون ڪڍي).
 The other slippers having had stricken he turned out.

Two women were quarrelling for a child, and neither had any witnesses. They both went to the Kazi and asked for justice. The Kazi called the executioner, and bid him cut the child in two, and give a half to each of the women. One of them said nothing on hearing this, but the other exclaimed weeping, "For God's sake do not cut my child in two. If this be justice, I ask not for the child." The Kazi on this was convinced that she was the true mother of the infant, so he gave it over to her. The other he turned out with a beating.

2ND. STORY.

हिकिडा ब जणा परे परदेहि थे विआ. से पँहँजो नाणो हि-
किडिअ बुढिअ वटि धरावत रखी चिआंऊंसि, त, "असीं,
जड़हीं बई गड़िजी अचूं, तड़हीं हे नाणो डिजांऊ. ईएँ तँहिं
खे मत्राए करे बई विआ मुसाफिरिअ ते. घणनि डिहनि पु-
त्राणो उन्हनि मों हिकिडे अगु में अची उन्हिअ बुढिअ खे
चिओ, त "मुंहुजो बिओ संगती मरी विओ. असां जो नाणो
मूं खेई डे." बुढिअ मसेंमसें हुन जे गाल्हि ते वेसहु आणे स-
भोई कढीं डिनुसि; त हो वठी किथे हल्यो विओ. डिह बिनि
खां पोइ उहो बिओ बि आयो. तँहिं बि उन्हे जाल खे अचे
चिओ, त, "नाणो मुंहुजो डे." जाल हुन खे जिअरो जा-
गँदो डिसी विसी थी. पेहँ जी गाल्हि ठगी ज़ाताई, सा सभ
बुंधायांसि. तड़हीं उन्हे मड्द चिउसि, "बोलु भत्री हिकिडे
खे छो डिनुइ?" जाल वराणी डिनी, "मुओ चिआंई, तड़हीं

गडु थिअणु न ठहँदो ढिसी हिकिडे खेई ढिनुमि.” इहडिअ तरँहँ हिक ब घडी विड्ही काजिअ वटि विआ. सारी गा-ल्हि बुंधायान्सि. काजिअ बुंधी जाल खे बेडोहि समुद्रयो. चिआई, “हिअ दुहारिणि कीन्हे. तूं पँहँजे चर खे पाडि. उन्हे बिए खे पाण सां वठी, गड्जो अचो, त तो खे हिन खां नाणो ढिआयां.” त हू फिको थी हल्यो विओ.

A couple of men were going to a foreign country. They placed their money in deposit with an old woman, and said to her “When we both return together, you are to give us the money.” Having got her to agree to this, they went off on their journey. After several days one of them coming first said to the old woman, “My partner is dead, give me all our money.” The woman after some difficulty believing what he said took out and gave him the whole property. He went off with it off somewhere. After a couple of days the other came also. He, too, went to the woman and asked for the money. The woman seeing him alive and well, was surprised, and perceived the other had deceived her. She then told him the whole story. The man asked, “Why did you give the money to one, contrary to agreement?” The woman replied, “He said you were dead, and therefore seeing it was impossible you could come together, I gave it to him alone.” In this way they disputed for an hour or two, and then went to the Kazi, and told him the whole story. The Kazi on hearing it perceived the woman was not to blame, and said, “This

woman is innocent. Do you perform your part of the contract. Bring your partner with you, and I will then make the woman pay you the money." The man then went off ashamed.

3RD. STORY.

हिकिडो छोकरु वाहें खां भुगिडा भुज्राइण विओ. वाहों भुज्रा जइहीं डिअण लगुसि, त उन्हे हट जे मनह जी, जा मुनी हुई, नींगर तंहिं खे बिन्हीं पासे बाहू आणे बुक में भुगिडा वर्ता; त थूणी, जो बाहुनि जे विच में आई, सो छोकरु जे बुकु थो छोडे, त भुगिडा था किरनि, एं जे न थो छोडे, त वज्रा न थो सघे; तंहिं खां लगो रुअण. त तिते माण्हू घणा अची गडु थिआ, से सभि इहरी. लगा गण्ट्युं करण, "हाइ, किअ थिंदी! छोकरु डाढो फाथो. किअ छुटंदो?" ईएँ उन्हनि जे गण्दि लालु बुझकडु, इहर्युनि जो चडो मुसु, उथों अची निखतो, सो इसी बुंधी थो चवे, त, "गण्यो छा था? छपरु लाहे मुनी पटे कढिजे, त छोकरु पाणहेई छुटी पवंदो." इहा सभिनीं इहारिनि बुंधी चिओ, "बेली, वाहु, चडो सलह डिन्यइ." तइहीं लगा तिअ करण. इहडिअ तरहें छोकिरनि खे छोकिराण्युं गाल्ह्युं, इइन खे इडाण्युं मत्युं वणंदुं आहिनि.

A boy went to a parcher of grain to have some *chana*, parched. On the parcher giving it to him toasted, the boy took it in his joined palms, having first put his arms round the post supporting the thatched roof of the shop, so that the post was inside his arms. Consequently if he separated

his hands, the grain would fall; but without separating them he could not get away. So he began to cry. On this a crowd of people came there, all fools. They set to to consider "Ah! what is going to happen! The boy is caught tight. How shall he get loose?" While they were thus pondering, Lall Bujhakar, the head man of the fools, came up, and hearing and seeing what was going on, said, "What are you puzzling yourselves about? If the roof be taken off, and the post pulled up, the boy will get loose of himself." All the fools on hearing this, said, "Well spoken, friend! your advice is excellent." Then they set to to follow it. In this way boys admire what boys say, and fools prefer the advice of fools.

*The Story of the Prince Amulu Mániku, and the
Princess Husini, the Fairy.*

चीन विलाइत जो हिकिडो पातिशाह लालु नाले हो. तँहिं सैफल नाले पँहँजे वजीर खे चिओ, “मूँ खे दुनिआ जी कमी काई कान्हे, पर औलादु की न थो थिएमि”. ईँ चई सैफल वजीर खे घणो धनु ङिनाई. चिआंसि, “ही धनु अथेई सो वजी खैरात करि, एँ पुछु त औलादु को मूँ खे हक दर्गाह मों लिख्यो आहे कि न ?” पोइ हुन पीर ते वजी खैरात कई, त हुते हिकिडे फकीर खे आवाजु आयो. तँहिं हिकिडी चपुटी खाकि जी भरे सैफल वजीर खे हथ मे ङिनी, अँई चिआंसि, त, “जेका राणी लाल पातिशाह खे दिलि घुरँदी हुए, तँहिं खे अछुते घडे मों पाणी सफा कटोरे मे ओते, उहा खाकि चपुटी विशी पिआरे, त खुदा उन्हे खे पुटु ङाँदो: तँहिं जो नालो रखिजो अमुलु माणिकु. सो जड़हीं वड़ो थिए, एँ बढीह छटीह लखिणो थिए, अँई काबिलु थिए, एँ पँहँजा घोडा बड़ा सिपाही रखे, अँई पँहँजा आचार वीचार करे, तड़िहिं हिन मुँहुजे जाइ ते वळ्यो अचिजाइ.” चिआँई, “साँई, चडो.”

पोइ फकीर जे चवण मूजिबि थिओ ; अँई जड़िहिं उहो बरु वड़ो थिओ, तड़िहिं सैफल वजीर लाल पातिशाह खे चिओ, “साँई, साहिबजादे खे मोकल डे, त आँउं फकीर जे पेरेँ विझाराए अचांसि.” त पातिशाह खुशिअ सां साहिबजादे खे मोकल ङिनी, एँ साणुसि

सैफलु वजरि एँ विआ सिपाही डिनाई, एँ व घोडा कौतल जडा-
 वत जे संजनि सां, एँ कपिडा तहें तहें जा, एँ धनु, इहो सभु फ-
 कीर जो नजरु डेई हलायानि. पोइ फकीर वटि राति जो आया,
 अँई जड्हीं आधी राति थी, तड्हीं फकीरु शाहजादे खे वठी, बई
 चमडापोश करे, गुलस्ता नाले पातिशाह जे शहर मे विआ; एँ
 सजे शहर जो शइलु करे, घुमंदा घुमंदा पातिशाह जे घिट्युनि
 मे आया; डिठांऊं, त हिकिडी महलात आहे, तंहिं मे तजिला
 खिविणिनि वांगे पिआ थिअनि. पोइ अमुलु माणिकु पातिशाहु
 हिकिडी कुंड वठी, उन्हे खिविणिनि जे डिसण वास्ते बिही रह्यो.
 तड्हीं फकीर चिउसि, त, “हिते पातिशाहनि जूं महलातूं आंहि-
 नि. तूं हिति न बिहु. आउ, त हलूं.” त फकीर खे चिआई,
 “घडी खनु बिहु त डिसूं किहडा तजिला आंहिनि.” ईएँ थे पाण
 मे गाल्हूं किआंऊं, त मथों हिकिडी बान्ही लथी सोने रोपे घडे
 सां. तंहिं चिओ, त, “मिआ, बंदा खुदा जा, अहीं केरि आ-
 ह्यो, जो आधिअ राति खों पोइ अचे पातिशाहनि जे महलातनि मे
 पिआ आह्यो? मतां को चोकीदारु झले विशेव, एँ पातिशाह खे
 खबर पइजी वजे, त अव्हां सां बुरा हवाल करे.” चिआंऊं, “माई,
 असीं कंहिं वे मुल्क जा आंहूं, से भुल्जी आया आंहूं, अँई असां
 खे खबर न हुई त ही के पातिशाहनि जूं महलातूं आंहिनि: पर अ-
 सीं कंहिं मसीदि जा गोला आंहूं, एँ असीं वजूं था, तसूं की न
 था: पर असां खे खबर डे त ही तजिला महिलात मे किहडा आं-
 हिनि.” चिआईनि, “अबो, तहां जो इन्हे पुछण जो वास्तो कि-
 हडो? तहीं के अमीर आह्यो? के वजीर आह्यो? के पातिशाह
 आह्यो? जो हिन महल था पुछो. अहीं गरीब माण्हूं भजी वजी
 का मसीदि हथि कयों.” तड्हीं पातिशाह चिउसि, “डे माई, मूं

खे वास्ते धणिअ जे इंसु डे त ही कहिडो तजिलो आहे.” चिआंसि, “अवा, घोरे वजां खुदा जे नांव तों; हिअ हुसिनि परी पातिशाहजादी आहे, सा संदास मे वेठी विंहेजे. तँहिं जे लिडनि तों जे कपिडो लह्यो वजे, त तजिलो विजु वांगे थिओ वजे.”

इँएँ पुछी उतांहीं हल्या, से पँहँजे ओताक ते आया. त अमुल माणिक पातिशाह फकीर खे अर्जु किओ, त, “साई, जे तूं कामिलु फकीरु जर्यतवारो आंहीं, त मूं खे दुआ करि आंउं इहा पण्यां.” पोइ फकीर चिउसि, त, “इहा तो खे खुदाताला डिआरी.”

वरी पातिशाहु सुभुअ जो मोकिलाए फकीर वटों रवानो थिओ. आयो पँहँजे गोठि, अँई पँहँजे पिउ लाल पातिशाह खे अर्जु किआई, त, “साई, मूं खे हुसिनि परी पातिशाहजादी पर्णाइ, जा सतिअ महलात मे वेठी आहे, जँहिं जे हुकुम मे सठि असी वान्ही आहे, तिनि सठि असिअई वान्हिअ खे गुलेल्यूं हथनि मे आंहिनि, एं नरु पखी विहणु न थ्यूं छडीनि.” तड्हीं पातिशाह चिउसि, “अवा, तो खे पँहँजी डाडेपोटी पर्णाईदासूं.” त चिआई, “साई, जे पर्णांदुसि, त इहा हुसिनि परी पातिशाहजादी पर्णांदुसि: न त ही मुल्कु, ही तूं.” चिआईसि, त “अवा, कावाडि न करि. आंउं तो खे इहा सागी हुसिनि परी पर्णाईंदुसि.”

पोइ पातिशाह सैफल वजीर खे चिओ, “तूं गुलस्ता पातिशाह जी धिउ हुसिनि परी, तँहिं जो सडु अमुल माणिक पातिशाहजादे सां वजी छिकि.” तडिहिं सैफलु वजीरु विओ, एं गुलस्ता पातिशाह खे वजी अर्जु किआई, त, “तुंहिजे निआणिअ जो सडु लाल पातिशाहु पँहँजे पुट वास्ते थो घुरे.” त गुलस्ता पातिशाह चिओ, “भली आँएँ, निचु आँएँ; पर मुंहिजी धिउ वडवर वेठी आहे,

तंहिं खां पुछी अचां, त तो खे वरंदी डिआं.” तंहिं वजी पंहजे धिउ खां पुछो, “बाबा, आंउं तुंहिजो सडु थो कर्या लाल पातिशाह जे पुट अमुल माणिक सां: तुंहिजी केड्ही मर्जी आहे?” चिआंसि, “बाबा, तूं मुंहिजो काबो किबिलो आंहीं. अवहां माउ पिउ जो चवणु आंउं न थी मोटायां:पर पेहाँई मुंहिजी हिकिडी गाल्हि बुधो. अहीं जे मुंहिजो विहांउ अमुल माणिक पातिशाह सां था कर्यो, त मूं खे पातिशाही अहदु इहो विशी डिओ, जो बंगुला चौदरा ब थींदा; हिकिडो मुंहिजो, विओ अमुल माणिक पातिशाह जो, बई आम्हों साम्हों. तिनि मों हिकिडे मे मुंहिजी खट पेई हूंदी, विए मे-पातिशाह जी. आंउं पंहजिअ खट ते वेठी हूंदसि, पातिशाह पंहजिअ खट ते; विच मे मुंहिजी ड़ाजेली ब़ान्हीं गिआली पाए वेठी रहंदी. जेका आंउं ग़ाल्हि कंदसि, सा ब़ान्हिअ खे चवंदसि, ब़ान्ही पातिशाह खे बुधईदी; अँई जेका पातिशाह ग़ाल्हि कंदो, सा बि ब़ान्हिअ सां कंदो, त उहा अचे मूं सां कंदी.” तड्हीं गुलस्ता पातिशाह अचे सैफल वजीर खे इहा सज़ी ग़ाल्हि बुधई, अँई चिआंसि, “इहो पातिशाही अददु मज्यो, त शादी बहालु थींदी.”

पोइ सैफलु वजीर इहा ग़ाल्हि बुंधी मोकिलाए गोठ ड़े खाने थिओ, एँ खैर सां लाल पातिशाह वटि पडुतो. उते लाल पातिशाह पुछुसि, त, “मूं खे शादिअ जो जबाबु ड़े, त किअ करे आंएँ?” तड्हीं सैफल वजीर सज़ी पातिशाहजादिअ जे शादिअ जी ग़ाल्हि करे बुधायसि. पोइ लाल पातिशाह अमुल माणिक खे चिओ, त, “हिअ जा रूबकारि आहे सा मर्जींदे कि न? चिआंई, “बाबा, मूं कबूलु कई.” तड्हीं लाल पातिशाह सीधा पाधा, समान, तंबू किनातूं, बिआ बि घणा इस्बाब, खाना किआंई.

तँहिं खां पोइ पाण पुढं सूधो गुलस्ता पातिशाह जे शहर डे हल्यो,
अँई उते दुहिल दमर करे अचे पुढं खे पर्णयाई.

वरी पातिशाहजादो कुआरि सूधो पँहजे गोठि आयो, एँ बई
पँहजानि बंगुलनि मे धार धार आम्हों साम्हों अचे वेठा. उहा
बान्ही बि बिन्ही बंगुलनि जे विच ते थो वेठी, अँई जो पाति-
शाही कौलु चिओ हांऊं, तिँअँ जेका गाल्हि पातिशाह खे
करिणी हुई, सा बान्हिअ सां कंदो हो, तँहिं राणिअ खे थे सुणाई;
अँई जा गाल्हि राणिअ खे करिणी हुई, सा बि बान्हिअ खे थे
चिआई, तँहिं पातिशाह खे थे बुधाई; ईँएँ कंदे घणा डिंह
गुजिर्या.

नेठि पातिशाहु वेही वेही खटो थिओ. हिकिडे डिंहे चिआई,
त “हाणे चड्ही को शिकारु कर्यां.” सो चड्ही हल्यो शिकार ते;
अँई वजी हिकिडी रोझ मार्याई. तँहिं खां घणो खुशि थिओ
पोइ वरंदे महल खुशिअ मे सिपाहिनि सां गाल्ह्यूं कंदो अचे, तं
रस्ते मे हिकिडो अखिल्यारो फकीरु गड्युसि. तँहिं घोडे जे गलिअ
मे वठी चिउसि, “पातिशाह, तो सां आंउँ हिकिडी गाल्हि कंदुसि.”
तड्हीं उन्हे फकीर खे उठ ते खणी चाड्हायाई, बे सां बेल्ह; एँ अ-
ची लथा पँहजे बंगुले मे. फकीर जूं वड्यूं खिज्मतूं एँ चाकियूं
किआई. हंध विछाए, सेज्बंद बंधाए, खट ते चाड्हे विहार्याईसि.
पोइ पातिशाह फकीर खे चिओ, “साई, हाणे जेकी चविणो
हुएई, सो चउ.” तड्हीं फकीर चिउसि, त, “तो जा इहा हु-
सिनि परी पातिशाहजादी पर्णी आहे, सा उन्हे जी दिलि आहे
सुफेद देव सां. सतनि समंडनि जे विच मे जो बिस्ती बागु आहे,
उन्हे बिस्तिअ बाग मे जुमे जुमे राति जादू करे, पिपिर ते च-

ड्ही, सठि सहेलिनिसां गड्जी, तमाशे मे थी वजे. सो हाणे
 हिअ शबूखाबी टोपी हिक्मत जी तो खे थो डिआं, सो जड्हीं जुमे
 जी राति अचे, तड्हीं हिअ टोपी पाए, तूं संदासिं बंगुले मे चड्ही
 वजिजांड. मथे त पातिशाहजादी तडु किओ वेठी हूंदी. सोना
 वार वेठी सुकाईदी. पोइ जँहिं गिआलिअ ते उहा वेठी हूंदी, तँ-
 हिं ते विथी करे तूं बि वजी वेहिजि. त तो खे डिसदोई को न.
 पोइ डुअ हार सींगार वेही कंदी; मुश्क खथूरी घुराईदी; अँई
 चूडा बीडा ढके करे, मोतिनि अँई याकूतनि जो वगो आणाईदी.
 पोइ वरी मानी घुराईदी, सा आणे दस्तरखाने ते रखिबी. त तूं
 उनिह सां गडु वेही मानी खाइजांड. हू जे इह बारह ढाकुआ से
 तूं मथोंई खाई वजिजांसि, त दांह कंदी, 'डी बोरिच्याणी, मानी
 आणि.' त बोरिच्याणी चवंदासि, 'माई, तुंहिजे ओबरि मझों
 अँसीं डहई बारहई खाइंदूं हुयूंसीं; अजु सुफेद वठि हलण जे खु-
 शिअ मों टुकुरु अँई तीवणु को न बचायुइ, अजा बिओ थी
 घुरीं.' त चवंदासि, 'भला, पिपिरु वठी आणे बिहारि, त
 चड्हुं.' तूं ईँ हिन जी गाल्हि बुधी उन्हनि खां
 अगे जेस्ताई हू सभिरनि, तेस्ताई चड्ही वेहिजु. पोइ जड्हीं हे
 चड्ही जादू करे पिपिरु उडाईनि, तड्हीं पिपिरु सतनि समुंडनि
 जे विच मे वजी लहंदो. तूं उते उन्हनि मिड्यनीं खां पोइ लहिजु.
 पोइ हू थीनि अगु मे, त तूं पुठि मे थीजानि. जड्हीं सुफेद देव
 वटि ही सभि वजी हाजुरु थींदूं, तड्हीं सुफेदु देउ हिन जूं ताजींमूं
 वठंदो, एँ चवंदासि, त 'तूं भले आँईअँ.' उन्हे महल सुफेद देव वटि
 सउ पर्युं बि नचंदूं हंदूं. त हू हुसिनि परिअ पातिशाहजादिअ
 खे चवंदो, 'जे तूं हिनिसउ पर्युनि खे विहारे मूं खे नच्यो थी डे-
 खारीं, त आंउं तो खे बिए जुमे ते पर्णीदुसि.' तड्हीं चवंदासि,

‘भला, इन्हनि खे विहारि, त आंउं बिही नचां.’ त उहे विहंदूं ;
 एं पाण पेशिवाज ढके नचंदी. तड़हीं तूं बि संगिनि सां गड़्जी
 बिहिजि, त उन्हे खे पेह्यें मुजिरे मे नवलखो हारु मिलंदो ; सो तूं
 झपे खणी कमरि मे हणिजि. पोइ जड़हीं विओ मुजिरो कंदी,
 तड़हीं मोतिनि एं याकूतनि जो वगो मिलंदुसि ; सो बि तूं वठी क-
 मरि मे विझिजाइ. वरी जड़हीं दिओ मुजिरो कंदी, तड़हीं नव-
 लखो वींढो मिलंदुसि ; सो बि तूं वठी खणी अगठ मे बधिजु.
 पोइ अची उन्हें साग्ये वण ते चड्ही वेहिजि ; त हिअ बि मोकि-
 लाए तोकिलाए सत्युनि साहिज्युनि सां अची चड्हंदी, अँई वठी
 जादू कंदी ; त अचे पँहजे बंगुले मे लहंदी. पोइ शराब जे नशे
 मे सभेई खीऊं थी, अचे सुम्ही पवंदूं. तूं बि लही वजी पँहजे
 बंगुले मे सुम्हिजि. तड़हीं सुम्हदूं जो अवेल, सो उतेई सिजु उ
 भिरी वेंदुनि. हे अगे पहर राति पिए हिन खे हारु सींगारु क-
 राईदूं हुयूं ; सो उनिह डिंडु सिजु उभिरी वेंदुसि ; त कम्ची खणी
 ब्रान्हिनि मे दाकोडो विझंदी, त, ‘ऊं अगे जड़हीं पहर राति जो
 पिओ हूंदो हो, तड़हीं का फणी, का आसीं, का सुर्मदाणी, का
 चिलिम्ची, डंदणु खणी ईदूं हुंयूं ; अजु अब्हां खे छा थिओ आहे ?’
 त चवंदुसि, ‘पातिशाहजादी, राति तमाशे ते हली हुँईअं, सो शराब
 जे नशे मे असां खे सुधि का न पेई ; तँहिं करे सिजु उभिरी विओसूं.’
 चे, ‘ऊं, राति जो नवलखो हारु, एं मोतिनि याकूतनि जो वगो,
 एं नवलखो वींढो, इहे जे राति मूं खे सुफेद देव इम्दादु डिना, से
 किथे ?’ चवंदूं, ‘असां खे खबरई कान्हे. असां का अगे हेतिरनि डिहनि
 मे तुंहिजी चोरी कई ?’ चे, ‘ऊं, न. अहां चोरी का न कई. हाणे
 जे अहीं सलाह डिओ, त हेठि अमुल माणिक पातिशाह वटि हलूं.’
 चे, ‘छो न हलीं ? पातिशाहजादी, असीं की तो खे मनह थ्यूं

कर्यूं ?' त सठि असिअ सहेलिअ सां गड़्जी उथी हलंदी ; से तो वटि ईदूं. त तूं ईदो डिंसी शाहपसंदु विशी घोघिरा हणण लगि-जि, एं जड़्हीं तो वटि अचे, त हथु विशी पर पटे कढिजांसि. पोइ तुंहिजे वसि थींदी." फकीरु ईंएँ चई हल्यो विओ.

पोइ पातिशाहजादे जुमे राति हुन जे चवण मूजिवि किओ, अँई उहो सभेई तमाशो डिंसी पँहंजे बंगुले मे अचे सुम्ह्यो. त हिअ सहेल्युनि सूधी वटिसि आई, अँई अचे खट ते वेठी. हू निडु जो मिहु करे घोघिरा हणण लगो. चिआंसि, "जिअँदा पातिशाह, अगे असां जे गाल्हाइण काणि मुस्ताकु हुंएँ. हाणे असां खे डिंसी घोघिरा थो हणीं, सो छो ?" तड़्हीं पातिशाह पासो वराए चिओ, त, "मां काँहिं खाव मे होसि." चिआंसि, त, "मूं खे उहा खाव जी गाल्हि इंसि." चिआंसि, "खाव जी गाल्हि जी मूं खे केड्ही खबर ?" चिआंसि, "पातिशाहजादा, डाहो थीउ. मूं खे चउ." चे, "पातिशाहजादी, हिकिडो खाबु लधुमि, त तूं विहजी एं वेठी वार सुकाई. पोइ वार सुकाए कपिडा घुराया अथेई, एं हारु सींगारु करे मानी घुरायइ. पोइ, भांयां थो, त, आंउँ तो सां गडु मानी वेठो खां, अँई तो पिपिरु घुरायो आहे; तँहिं ते, भांयां थो, त, आंउँ वजी चड्ही वेठो आंह्यां. पोइ तूं बि सर्तिनि सूधी उन्हे पिपिर ते चड्ही आंहीं, अँई तो को जादू किओ; त पिपिरु उडाणो, अँई हली विस्तिअ बाग मे सुफेद देव वटि लथासूं. हुते सुफेद जे अग्यो सउ पर्युं अगेई पेइ नच्युं; त तो खे सुफेद देव चिओ, त 'जे तूं सउ परी विहारे मूं खे नच्यो थी डेखारीं, त वे जुमे तो खे पर्णीदुसि.' पोइ तो सउ परी विहारे तमाशो किओ आहे; त सुफेद देव तो खे पेह्याई नवलखो हारु डिंनो, सो बि मूं

झपे हथ मे किओ. वरी वे तमाशे मे मोतिनि एँ याकूतनि जो वगो मिल्युइ, सो बि, भांयां थो, त, मूं वटि आहे. वरी दिए त-माशे मे, भांयां थो, त, तो खे नवलखो वींढो मिल्यो, सो बि पाण वटि थो भांयां.” चे, “साई, भला, उहे शयूं मूं खे डेखारि.” तड्हीं अमुल माणिक पातिशाह चिओ, त, “खाव जी गाल्हि आहे. तो खे किथों डेखार्यां?” पोइ पातिशाहजादिअ जिँएँ तिँएँ चट वंधा, दिलि वठी, कढायुसि; एँ ठहपह झपे उथी उ-डाणी. त पातिशाह अवसोसु करे पछुताइण लगो; चे, “हाइ हाइ! मूं खे फकीर चिओ बि हो, त परी आहे, एँ जड्हीं खट ते अचे, तड्हीं तूं पर पटे कढिजांसि; पोइ पिओ माणि-जांसि.”

पातिशाहजादे अजा ईँएँ थे फिकिरु किओ, त फकीरु, जो पुज़िणातिअवारो हो, तँहिँ खे खबर पइजी वेई; सो वटिसि आयो; एँ चिआंसि, त, “मूं तो खे चिओ हो, त तूं मुर्सु आंहीं, हुअ मिहिरी; पर पटे कढिजांसि; सो तो छा किओ?” चे, “साई, विसिरी विउमि. मूं खे हाणे का मस्तल डे. तूं कामिलु फकीरु आंहीं.” फकीर चिउसि, “हाणे पिण्हे जे कुडहि मे सामूंडी डुबि-रिडो घोडो बीठो आहे, सो छोडे तँहिँ ते संज सोना रोपा विशी, ठाहे गुलु करे, हीरनि मोतिनि जा खीसा भरे, बी दी वर्यनि जो खर्चु खणी, सुफेद देव जी विलाइत पुछाईदो वज्रिजांड.”

पोइ जिँअ फकीर पातिशाहजादे खे चिओ, तिँअ किआई. उथी हल्यो; त हलंदे हलंदे हिकिडे बेले मे वजी पिओ. जां डिसे त हिकिडी शीहणि आहे; तँहिँ खे पेर मे काठी पेही वेई आहे; सा टंगी पेई आहे. तड्हीं हुन शीहणि पातिशाहजादे खे डिंसी

चिओ, त, “डे मानुख जा वचा, खुदा जे नांव ते मूं खे हिअ काठी न कहीं?” त चिआंसि, “घोरे वजां खुदा जे नांव तों. तूं शेख खुदा जो; मूं खे मारे विशीं, त पोइ आं छा कयां?” चिआंसि, त, “आंउं तो खे दस्तगीरु जामिनु थी डिआं.” तड्हीं ही घोडे तों लही पिओ. शीहणि चिउसि, “मानुख जा वचा, तूं हू काठु रेड्हे खणी मुंहिजे अग्यों रखु: मतां मूं खे कावडि अचे, एं चंबो हणां, त काठ खे लगंदो; तूं वचंदें.” हुन उँएँ किओ, एँ खुदा जो नालो गिन्ही काठी छिके कळ्यांसि. त शीहणि खे कावडि आई, एँ चंबो काठ खे हयाई; त काठु पुर्जा पुर्जा थी पिओ. तँहिँ जे आवाज ते शीहणि जा व पुढ उतों निखता. हिन बि रिकेव मे पेरु थे विधो, त फिरी आयसि; एँ चिआंउंसि, त, “मतां वेंदो आंहीं, डे माण्डुअ जा वचा; तूं असां जे माउ खे मारे थो वर्जी?” त उन्हनि खे शीहणि चिओ, त, “जे तहीं मुंहिजा हक जा पुढ आह्यो, एँ तहां मुंहिजी थजु धाती आहे, त मूं अव्हां खे हिन जे हथि बक्शु किओ. तहीं हिन खे जिन, भूत, परिअ, शिर खां बचाइजो; एँ फाड्हो, हरणु, बिओ बि खाइणु पिअणु, जेकी घुरेव, सो आणे डिजोसि; अँइँ चौंकी रहिजोसि.”

तड्हीं उहे शीह पँहँजिअ माउ जो चिओ मजी, उतांहों साणुसि हल्या; हिकिडो हिकिडे पासे, बिओ बिए पासे. पोइ कहंदे कहंदे हिकिडे हंधि अचनि त हिकिडो उमदो तलाडु आहे, जँहिँ जे कंधिअ ते चड्यूं खश्बोयूं पेयूं अचनि, एँ तहें तहें जा गुल टिड्या आंहिनि. हुते हिकिडी माडी बि आहे; तँहिँ माडिअ जो हिकिडो सोनो, बिओ रोपो डांको मथों वठी पाणिअ तोणीं. चिआंउं, त, “ही कँहिँ परिअ जी जाइ आहे.” शीहनि चिओ, त, “साई,

घोडो खणी हेठि बंधो, एँ अहीं चड्ही हलो” चिआई, त, “वेली, चडो.” पोइ हिकिडो शीहु अगु मे थिओ, बिओ पुठि मे, विच मे पातिशाहजादे खे करे, चड्ही विआ. जां वजीं डिसनि, त हिकिडो पातिशाहजादी आहे; तँहिँ हिननि खे डिसी खँणी दरू पातो. त पातिशाह चिउसि, “दरू लाहि.” चिआई, त, “भज़ी वजो. देव जे अचण जी महल थी आहे. हिन घडिअ मिहु वाच थींदो, एँ देउ ईंदो.” तड्हीं शीहनि चिओ, “असीं दर जो हिकिडो हिकिडो ताकु था कदूं.” राणिअ ईँए बुधी चिओ, त, “आं अचां थी, भला.” तड्हीं निकिरी अचे बाहरि खट ते वेठी. पातिशाहजादो बि टिपु डेई साणुसि वेठो. राणिअ पुछुसु, त, “पातिशाह, गाल्हि करि, छा थो पुछीं?” त चिआंसि, “हुसिनि परी सुफेद देव जे विलाइत मे निकिरी वेई आहे, तँहिँजी का खबर?” चिआंसि, त, “उहा त मुंहिजी भेणु आहे.” चिआंसि, “को डसु डे.” तड्हीं हुन दूरिबीनी पाए चिउसि, त, “हू जो पिपिरु आहे, उते तलाहु अथेई. तिते वजु; अजु जुमे जी राति आहे, सुभां जुमे जे ड़िहिँ. पेशिनि जो हुअ सहेल्युनि सां गड्जी उते विहजण ईंदी; एँ वगा लाहे सभि तलाह मे घिडंदूं. त जँहिँ जे वगे जे अगठ मे याकूत हंदा, एँ भवर पिआ गुंजारु कंदा, उहो अथेई हुसिनि परिअ जो वगो.”

पोइ ही मोकिलाए शीहनि सूधो उथी हल्यो, एँ पिपिर हेठि आयो. अचे लिकी वेठो त शीहनि चिउसि, “तूं हाणे आरामु करि; असीं था ड़िसूं. जँहिँ महल उहे पर्यू ईंदूं, तँहिँ महल असीं तो खे जागाईदासीं.” त अजा हुन दौंको किओ त पर्यू मथों छिम्कारु करे अचे लथ्यूं. शीहनि जागायुसि, त, “पर्यू

आयूं अथेई.” शीहनि खे चिआई, त, “इहडो को छालु डिओ, जो वजी उन्हे वगे ते पओ.” शीह टपो डेई वजी वगे ते पिआ. त विऊं पर्यू पँहँजा वगा खँणी उड़ामी वेयूं. उतों बिही हुसि-नि परिअ खे चिआऊं, त, “अदी, हाणे ही ड़ाड़ेपोदो तुंहिजो आयो आहे, सो तो खे की न छड़ींदो. हाणे किँअ थी भाई?” तड़हीं चिआनि, त, “अव्हां तसों; वजो म. आंउँ हिन सां को अहदु करे अव्हीं सां गड़िजो थी हलां.” त हू बिही रह्यूं. पोइ पातिशाह चिउसि. “हाणे निकिरू.” हुसिनि परिअ चिओ, त “हक जो मुसु तूं आहीं. हुन सां त रुग्यूं ग़ाल्ह्यूं आंहिनि. हाणे ही वींढो अथेई, सो वठी बिए जुमे जे राति उते सुफेद देव जे बाग मे अची लहिजाइ. उते ब बान्ह्यूं मुंहिज्यूं सोना रोपा घडा खँणी खुहिंवा करे ईद्यूं, तूं घोडे पिआरण जो मिहु करे उन्हनि जे घडे मे खँणी वींढो विझिजि. पोइ उहो आं ड़िसदसि, त तो खे बान्ही ड़िआरे मोकिलींदसि. उहा बान्ही तो खे चवंदी, त, ‘तो खे जे को फिर्यादु करिणो हुए, सो तूं अचे करि.’ त तूं हा फिर्यादु कजि, ‘मुंहिजी हकनिकाह जी जाल सुफेदु देउ थो पर्णे. तड़हीं तो खे उते देव चवंदा, त, ‘तूं सुजाणंदें.’ त चइजाइ, ‘हउ.’ पोइ उते सउ ज़ण्यूं हिकजिहड्यूं कतार करे बिहद्यूं. तूं जँहिं खे नक ते वींढो ड़िसीं, सा सुजाणी कढिजि; त उहा आं हूंदीसाइ.” पातिशाहजादे हिन जी ग़ाल्हि बुंधी मजे, वगो खँणी ड़िनुसि; त वेई हली.

वरी बिए जुमे जे ड़िहि उते बाग मे आयो, एँ उहो वींढो, जिँअं परिअ चिओ होसि, तिँअ बान्हिअ जे घडे मे विधाई. त बिअ बान्हिअ अची चिउसि, “राति शादी आहे. तूं अचिजाइ.” त

हली उते आयो, एँ जोइ जो फिर्यादु किआई. त देवनि चिउसि,
 “तू उन्हे खे सुजाणंदें ?” चिआई, त, “आई.” पोइ देवनि सउ पर्यु
 हिकजिहड्युं खणी बिहार्युं. चइनीं पासे भालनिबारा बिहार्यांऊं;
 त “जे दीं भेरें ताई न सुजाणे, त भाला हणी लोह जे किलानि मे
 खँणी टंगिजोसि, त सिरण्युं खांइनिसि.” पोइ हिन खे चिआंऊं,
 “सुजाणु.” हिन हिकिडो भेरो मथों वठी सभिनीं खे डिठो;
 पर न सुजातांसि. तइहीं शीहनि चिउसि, “फिकिरु न करि; असां
 जे जिअरे तुंहिजे वार जो नालो बि को न गिन्हंदो.” वरी बिए
 भेरे बि सुजाणण मे न आयसि. त शीहनि खे चिआई, “बेली,
 ब भेरा थिआ.” शीहनि चिओ, “तू उल्को न करि.” पोइ
 हुसिनि परिअ डिठो, त हाणे हलाखु थिओ आहे; तँहिं करे वींढो
 वर मां कढी खँणी नक ते रख्याई. त दिए भेरे मे नक ते वींढो डिसी,
 सुजाणी छिके कढ्यांसि. तँहिं ते सभिनीं चिओ, “बेली, पातिशाह
 उहा सांगी हेतिरिनि मों कढी आहे, शाबसि अथसि;” अँई
 अलो अलो थी विओ. तँहिं खां पोइ सुफेद देव हुसिनि परी
 धीउ करे अमुल माणिक पातिशाह खे पर्णाए डिनीं; अँई
 वडा शादिमाना थिआ.

पोइ ही केतिरा ड़ांह उते टिक्या. हिकिडे डिहि पातिशाह-
 जादे दिलि मे चिओ, त, “जेकर गोठि हलूं.” इहा गणे देव खे
 वजी चिआई, “साई, मूं खे हाणे मोकल डिओ, त गोठि वजां.”
 देव चिउसि, “टिकीं, त असां जे अखिनि ते; न त बि तुंहिजी
 मर्जी.” पोइ देव बान्हा, बान्ह्युं, उठ, कजावा, घोडा, खजाना ड़ेई
 मोकल ड़िन्यसि. हू उतांहों हल्यो.

हलंदे हलंदे राति हिकिडे खूह ते अची पेयसि. पातिशाह

राणिअ सां गड़्जी सुम्ही पिओः विआ सभि चौकिअ ते चइनीं
 पासे वेही विआ. पोइ आधिअ राति जे महल उन्हे खूह मां हि-
 किडो देउ जो निरवतो, सो राणिअ खे खँणी अंदरि विओ. ज-
 ड्हीं सुभू थिओ, त पातिशाहु उथ्यो. जां डिसे, त पातिशाह-
 जादी आही कान्हे. तड्हीं वडो उल्को करे पँहजे नौकरनि खां
 पुछयाई, त “राणी किथे?” हुननि चिओ, “खुदावंदा, अंधेरु थो
 करीं. राति राणी तो वटि सुम्ही हुई, सा तू हाणे विअनि खां
 थो पुछीं.” त पातिशाहु वडे अवसोस मे पिओ. शीहनि
 चिउसि, “साई, हाणे असां खे जे डुकुमु डीं, एँ असां जे चे-
 ल्हि मे खँणी नोड्युं बधीं, त असीं हिन खूह मे घिडूं.” चिआई,
 ‘चडो.’ पोइ हू घिड्या. जां अंदरि वजनि, त तारीफ धणिअ-
 जी चइजे! हिकिडो वडो उमदो शहरु आहे: पर उन्हे जा माण्हूं
 छ महींना निड कनि, एँ छ महींना जागनि. पोइ उते शहरु
 घुमंदे घुमंदे हिकिडो बागु डिठांऊं. उन्हे बाग मे हिकिडो बंगु-
 लो हो. उन्हे बंगुले मे डिसनि, त हिकिडो देउ सुम्ह्यो पिओ
 आहे. हुसिनि परिभ राणिअ जे गोड़े ते कंधु रख्यो आहेसि.
 राणी हिननि खे डिसी खुशि थी, अँई चिआई, त “हाणे कँहिं परि
 मूं खे हितों कढो.” त शीहनि हिअ किओ. हिकिडो बोछणु
 वेड्हे देव खे कंध हेठि डिनांऊं; एँ राणिअ जो गोड़ो कढी बा-
 हरि किआंऊं. पोइ सलाह करे विन्हीं टिपु डेई, छातिअ ते च-
 ड्ही, झूबाटे छड्युसि. ईँ देव खे मारे बाहरि अचनि, त हि-
 किडो सामूंडी घोडो बधलु डिठांऊं: पर सोन जे जंजीरनि मे क-
 डा कुर्फ पिआ अथसि. कुंज्युं पि उते पेयुं आहिनि. तड्हीं उन्हे
 घोडे शीहनि खे डिसी चिओ, त, “मूं ते अमुल माणिक पा-
 तिशाह जी सुआरी लिखी आहे: सो मूं खे बि वठी हलो.” पोइ

उन्हे जा कुल्फ लाहे, एँ उन्हे ते राणी चाड्हे, बाहारि आया. हुननि खे डिंसी पातिशाहजादो टिंडी बहारु थी पिओ. एँ डाढ्यूं शाबस्यूं शीहनि खे डिंसाई. तड्हीं शीहनि चिओ, त, “साई, हिते खजानो घणो पिओ आहे. इकुमु इजे त खँणी अचूं.” चि-आनि, “न, असां वटि की खुटो आहे, छा ?”

पोइ उतांहों उथी हल्या; से पँहँजे गोठ जे बाहारि आया. ज-ड्हीं लाल पातिशाह बुधो, त अमुलु माणिकु पातिशाहजादो हुसिनि परिअ पातिशाहजादिअ सूधो आयो आहे, त दुहिल, द-मर, नगारा, नौबतूं, कर्नायूं, शर्नायूं करे अग्यों वठण आयुसि; अँई आबिरुअ सां पँहँजे पुट अँई नुह खे वठी आयो. तँहिं ते सजे मुल्क मे बाधायूं अँई खुश्यूं थिऊं. जिहडी खुदाताला इन्हनि जी पूरी कई, तिहडी छाल सभिनि जी थिए !

FINIS.

The Story of Rāi Diāchu

गिरनार कोद मे राइ डिआचु नाले हिकिडो
 पातिशाह हो. तँहिँ जे भेए फकीर खां घुर्यो, "साई,
 मूं खे पुटु डें." फकीर चिउसि, पुटु थींदुइ, पर राइ
 डिआच जो सिरु वटींदो. हुन चिउ, "साई, उहो पु-
 टुई बनि पिउ, जो भाणिमि जो सिरु वटे. पर फकीर
 जो चवण थिउ, सो टरे की न. थोरे घणो डिहाडे माइ-
 अ पुटु जण्यो: पोइ तंजे जोडे संहूक मे विजी दरिआह
 मे लोड़े छड़्यांसि, न भली मागर्मछ खाइनिसि: पर मा-
 गर्मछनि जे खाइए जो की न हो: फकीर जो अमुरु हो,
 सो वजी अने राइ नाले पातिशाह जे मुल्क मे चारण-
 नि जे गोठों निरबो. सो उते चारणु ऐं चारणी जाल
 मुर्सुबई आया हा पाणिअ खे. तिनि उहा संहूकं

डिठी; सा बाहरि कटी पटीनि, त मजींसि बारु डिठांउं-
 हिनि खणी वजी सांद्युसि. सो अजु नंदो सुबह वडो
 ईँएँ थी वडो थिओ. पोइ हिन खे गड़ह अँई घोडा डि-
 नांउं, अँई चिआंउंसि, "चारींदो वतु." चारण कमु
 किहडो कंदा हा? ब्राह्मं पहरि सरोज ते हरण री-
 जाए मारींदा हा; से अणे कूतु कंदा हा. हू जो नींगरि-
 डो हथि आयुनि, तँहिँ जो नांउ रख्यांऊं बीजलु;
 सो घोडा चारींदो वते.

तँहिँ खां अगाहों या अली साईं, मदीने जो
 मलु, तँहिँ हरण मार्यो हो. सो कुही उन्हे जा उजिबा
 शीखूं करे, पचाए, खाई, आंडा तँहिँ जा वण ते उ-
 छिले, खणी छड़्या हाईं; पाए बींदो रह्यो. डखिण
 जो वाउ जो लगो, सो उहे तंहूं आवाजु इहडो पेयूं
 कमि, जो मिरूं थिओ, पखिण थिओ, कुलु कंधु
 नाए, बिही, अचे बुधनि. जइहीं वाउ बसि थिओ, त
 तंदुनि बि बसि कई, अँई परबी परवणु बि वेंदो रह्यो.

उथे बीजलु जो आयो, सो उहे आंडा अचे खयाई,
 ऐं चंगु ठाहे, तँहिं ते खँणी चाड्याई. पोइ तीर्चे सि-
 हतकुंदिरुअ ते गही, जां खँणी वजाए, त चऊणा
 हरिए मिरूं परबी हल्या अचनि. ही हिअँ करे जेके ब
 टे उहनि मैजां खपनिसि, उहे वठ्यौ अचे; बिआ खँ-
 यो छडे. चारएनि वटि जो आयो, सो जजौई शि-
 कारु आणे अग्यों रख्यानि. त उहे चवण लगा, "हे
 चडो खाटाऊं पुटु दर्याह पातिशाह डिनो. असीं
 आएयूं हिकिडो ब, हिन असां जी बुरख त लाथी, पर
 बिआ बि केतिराई था असां वटों खायो वजनि." पोइ
 खँणी पएां यांऊंसि चारए जी धिअ.

अनेराइ पातिशाहु जो हो, तँहिं खे सठि धि-
 अरु अगु मे हुंयूं. हिकिडी पोइ जायसि. तँहिं खे सो-
 नु रुपो पाए, संहूक मे विकी लोडे छड्यांसि; जो अ-
 गेई घएयूं धिअरु आंहिनि: छोरुनि खँणी चराया
 आंयूं. हिकिडो रत्नो कुंभरु राइ डिआचजे गोठ

मे हो, तैंहिं खे हथि आई. सा संदूक में कदी नैंई सां-
 द्याई. नालो रख्यांसि सोरठि. रत्ने जी पारणी अने-
 राइ पातिशाह सां ही; सो घणा डिंह उन्हे बटि बज्जी
 वेढो हो. पोइ चिआंसि, सांई, मूं खे हाणे मो कल
 डे, त आं गोठां थी अचां. पोइ बिनि महिननि जो
 खुणु बधाई; पर घर मे बिनि खां चारि लंघे विअ-
 सि. तहूँ अनेराइ पातिशाह सिपाहिनि खे चिउो,
 "रत्नो कुंभरु जहूँ अचे, अँई आं कचहरी बाहु डायं,
 तहूँ मारे विजि जोसि."

होइहों रत्ने कुभार जोइ खे चिउो, "बाई, निंड
 मे अनेराइ डिठो अथमि; सो हारो हुन बटि ची-
 दुसि". जाल चिउसि, "मार्या, तूं बज्जीं थो, पर पातिशा-
 हु माराए विजंदुइ". चिआंसि, "त बि आं बजां थो". ही
 घोडे ते चहूँ पँहँजे माडुनि सां उथी हल्यो जोड़ांहीं.
 जहूँ उते पहुतो, तहूँ काहे आयो कचहरिअ मे. अ-
 गे जहूँ हे ईंदो हो, त संदुसि घोडो पातिशाह जा मा-

डू उथी वठंदा हा. उन्हे ड़िंहिं कहीं की न अचे वरुसि:
 त बि हे काहे वजी बीठो पातिशाह जे अग्यां. पातिशाह
 मुंहु फेराए खँणी बिए पासे किठो. हिन चिउ, "पाति-
 शाह, छो अजु मुंहु फेराए बिए पासे थो करीं?" पाति-
 शाह चिउसि, "डे कुंभर जा पुट, मूं सां बी महीने जो
 खुणु किउ होइ. तूं चोथें महीने बर्यो आंहीं." त कुं-
 भर चिउसि, "गेहा पातिशाह, मुंहुजे हाल जी त गा-
 लिह पुछ्यइई की न." चे, "डे, किहडी तुंहुजे हाल जी ख-
 बर? बुंधाइ." चिआंसि, "साई, खबर हिअ, मूं खे धि-
 अ वेठी आहे, वड़वर; सा भांयमि, त पएगए, पोइ
 तो डे अचां." चिआंसि, "डे, उहा मूं खे छोन पएगई?"
 चे, "जिएँ तूं छोन?" त पातिशाह उठ कजावा ड़िनसि
 माहुं ड़िनांसि: सीधा पाधा ड़िनाईसि: दुहल दमर करे
 चिआंसि, "यार, उते आं हलंदुसि, त राइ ड़िआचु
 जंगि कंदोसूं. तँहिं मे कान सां मुंहुजा फेरा ड़िआरे
 वठी अचींसि." पोइ हे पँहँजे मुल्कि काहे आयो. उते

कान सां उँएँ फेरा डिआरे आधिअ राति जो मशालनि
 सां उथी हल्या. राइ डिआचु, जो कोट ते वेगे हो, तँ-
 हिँजी निगाह मशालनि ते पेई; त पँहँजा माएहूँ डोडा-
 याई; चे, डे, हे मशाल किहडा? तिनि उतांहां खबर
 चार बढी बरी अचे राइ डिआच खे चिओ, साँई, अ-
 नेराइ रत्ने कुभार जे घरों पएर्यो आहे, तँहिँ जा म-
 शाल था बरनि. हिन चिउनि, वढी अचो रत्ने खे. पो-
 इ वढी आयसि. राइ चिउसि, डे, मूं खे न थे पएर्येयें?
 इहडी का सुंहुणीं धिअ अथेई, जा अनेराइ खे पएर्ये-
 ई अथेई? चिआंसि, साँई, मूं चिओ. मूं गरीब जो बारु
 पातिशाहु कबूले किन; तँहिँ करे न. चिउमि. राइ चि-
 उसि, डे, तो खे बि जबाबु, तुंहिजे अनेराइ खे बिज-
 बाबु; जाल आहे सुंहुजी. ईँएँ चई जाल घुराए व-
 तीई. अनेराइ जा माएहूँ, जे हितों भजनि, से बजी
 चवनि अनेराइ खे. साँई, जाल तुंहिजी राइ डिआ-
 चु खगे विओ. अनेराइ बुंधी लश्कर करे चड्यो.

अचे बारहँ महीना कोट सां जंगि डिनार्ई: पर कोट
 ते न तोफ जो गोरो रसे, न गुबारे जो; अधइ मों व-
 र्यो अचे हेठि पवे; मथे रसेई की न: नेठि हिउ उसांहों
 शह खाई वर्यो, अँई पँहँजे मुल्कि आयो. पोइ रतनि
 टकनि जो थालुअे बांहिअ रे डिनार्ई तँ, चारएनि
 मे वजी घुमाइ; चे: जेको राइ डिआच जो सिरुवढे
 अचे, तँहिँ रे हे थालु त डिबो: पर बिउे बि जेकी
 घुरँदो, सो डिबुसिँ. बीजल जीजा जाल हुई, तँहिँ
 थालु वठी रख्यो. मथां आयो बीजलु. तँहिँ चयो,
 "न, हे टकनि जो थालु छो वठी रख्युइ?" हाणे जे
 न थो वजे, त चारएनि जो गोठु थो फुर्जे. तँहिँ
 करे हलएु पिउसि. पोइ. ॥ ॥

१

चारएु चंगु कुले करे हस्यो हिंआंई.
 चारएु विधा चंग रे जूडा अँई जांई.
 "सबाजा सांई, राउ रीजांई राग ते !

२

जिहडो मर्कणु मंगतो, तिहडोई डातारु.
 सबाई सोरठि वर खां, न हिन किओ नह कारु.
 तँहिँ खे अचे चारण चोरिओ, हिउ अगेहीं डि अणहारु.

३

पोइ पाट पेहिँअ राति मे गड्डू पासे गायो.
 गल्लू चए, गिनारि मे को अताही आयो.
 सालिक साज सरोज खे किँअँ थे कमायो!
 आयो सिर सुआली मंगतो, अचे बीजल बोलायो.

४

पोइ बीजल खे बिअ राति जो सड़ायो सुल्तान.
 “कडूँको न आयो भेर तुंहिजे, भान.
 चोरे चंगु चवेजि तूं, मीआ मिहबान”.

५

पोइ राजा खे डिअ राति जो बुंधायो बीजल.
 “सहसैं हा संसार मे बिआ पिणि दाता दल.
 संबही आउ, सोरठि वर, तुंहिजी हंधों माग हकल

ને લાહી મૂં તો મળ્યો. આયુસિ મંજિ ઉછલ.”

૬

“ચારણ” ચોથિઅ રાતિ સે, “આઝ, નિચુ આયેં, જીઝ.

પદમ પદમ પાઝલા જે કર કરીં જમીઝ,

પલંગ, પથિરિણ્યું, પાલ્ક્યું, વઠી રાજી થીઝ.

સુભુઅ સવાયો ડિઆંડ. હાલુ દાનુ અથેઈ હીઝ.”

૭

પંજિઅ રાતિ પલ્હિઝો રૂપો સોનુ સવીલ.

“દાતા, વઠાં ન દાન માં. ને ફેરાણ ફીલ.

આરખ્યુડ થે અસીલુ. સિરુ ડે, ત સુરહો થિંઈ”

૮

છહિંઅ રાતિ છકાયો સાલિક સોરે સાજુ.

ગાયાંઈ ગાહુ ગિર્નાર મે; તૈહિં જે આવહ કિઝો આગજુ.

સલાહ સાં સાદિકુ ચવે, “રાજા, મજિ તૂં રાજુ.

સુભુઅ સર્ફિરાજુ, સાંઈ, થીંદુડ મંગતો.”

५
 “सुणु राजी तूं, राव, थी,” सतिंअ राति, “सुआलु.
 राजा रूइ जमीन ते कई मेडींदा विआ मालु.
 किनि सां नेबहु की न थिओ, जिनिजो एडोई इकाल.
 करि भलायूं भालु. सिरु डे, त सुरहो थिएँ.”

१०

पोइ पाटु पर्चे की न की. राति अंठी आई.
 “बीजल, बोली तुंहिजी थी मालिमु मिड्याई.
 वेही वारि न, मंगता, वटण जी वार्ई.”

११

चारण चोरे चंग खे किओ नांइअ राति निधानु.
 “तुंहिजे साज सरोज तां लखकोड्यूं कुल्बानु.
 बटु दाता खां दानु. छा, सालिक, कंदे सिर खे?”

१२

“सुणु, राजी थिउ, राव, तूं,” उहिंअ राति, “डातार.
 करि सरवावत सिरजी, गाजी तूं गिर्नार.
 कपे डे कापारु, सिरु डे, त सुरहो थिएँ.”

१३

“डहे सिर जां डह सिस्यूं, डहई हंड डिआं.

धड मथे सिरु हिकिडो; डींदे लज्ज मरां.

हाथी हंबारिनि सां घोडा ड्यांई घणा.”

“मूरिन पिनें मंगतो तुंबे मंजि कणा.

सिर लाइ तंदु हणां. सिरु डे, त सुरहो थिँएँ.”

१४

“मथे कारणि मामिलो” राति यार्हिअ “छाकाणि?

वठु दाता खां दान, मां खजाननि जी खाणि.

चड्डु, सालिक, सुरखपाल ते: मड्यूं वेठो माणि.

अग्यो राव रिहाणि किजि मुदामी, मंगता.”

१५

बर्हिअ राति, बहूं डिआं, हीरा, मोती, लाल.

छा जेबा जर्यूं, बाफिता ! छा सर्पाह्यूं, सुरखाल !

कोड्यें डिआंई, मंगता, वठु मोती, जकर जाल.

१६

तेर्हिअ राति तुंबेर सां किआंई वडाई वस.

“अजब जिहडा मंगता, तुंहिजे राग रहायो रसु.
जाचिक, अथेई जसु. सालिक, घुरीं सिरु थो.”

१७

“चोरवो, चोड़िंअ राति जो, सिरु करि सखावत.
तूं बि वीदे तन सां भुंइ अंदरि अलबत.
कामिल, छड़ि तूं कथ. सिरु डे त सुरहो थिएँ.”

१८

“पर चए तो पंधु किओ. की न बुधुइ, बीजल.
महँदां आंउं न मआंइ. त थिएई खलक जी खिल.”

१९

“अजो सार्युमि, गड़धणी, तो डँहँ आयुसि तिंए.
हेड़ो डानु डिआच रे बिओ नरु को न डिए.
सिरु डातारु डिए. मुहुवु लहे हे मंग तो.”

२०

तूं घुरीं, आं न डिआं ? क्यो जे नहकार,
रहेई, राउ डिआचु चवे, “छा मुंहु मे, मड-एगहार?”

पोइ स भेई अरहा थिआ. सिरु बास्यो डातार.

२१

पापी आयो परघारिडो साजु खणी सुरुंदो.

वाई नाहिसि वात मे, घुर इहा घुरँदो.

मथे रे मलूक जे चारणु न चुरँदो.

जूनागडु घुरँदो रूजे राव डिआच जो.

२२

चारण खणी चंगु अचे वेही वजायो.

शहरु सभोई सुर सां हिन जे तंदुनि तपायो.

दायूं दरिमांयूं थिऊं. बायुनि बाड़ायो.

“को मारी आयो तोही मथे, मंगतो”.

२३

“आउ, मथे थी, मंगता, चड्डी में चौड़ोल.

तो खे राव घुराइओ राजा मंफि रतोल.

बीजल, तो सां बोल किआईं विहाणिअ वदण जी”.

२४

सोरठि मड एहार खे जाल भरे जाना.

“असीं ब्रेई द जण ब्रीजल जा बान्हा.

छडि तंदुनि जा तांना. मुडी वजु तूं, मंगता.

२५

“चलु, त, चारण, तो डिआं पिरिह पटोलो एकु.

भिनथ न मजीं, मंगता? आंहीं वडो नेकु.

२६

“चलु, त, चारण, तो डिआं पिरिह पटोलो डेदु.

भिनथ न मजीं, मंगता? आंहीं वडो डेदु.

२७

“चलु, त, चारण, तो डिआं पिरिह पटोला अटार्ई.

कड्डीं को पि न आयो गडु मथे गार्ई.

सालिक, सत्तारी करे वजु भिरी, भाई.

२८

“चलु, त, चारण, तो डिआं पिरिह पटोला दे.

ताजी तबेलनि मां जे वएनीं, से नें.

मुहुब मुहुजे खे मठो घुरु म, मंगता.

२९

“चलु, त, चारण, तो डिआं पिरिह पटोला चारि.
जलि माणिक, बंधु मूडी, करि अग्रयनि जी पारि.
राएयूं की म रुआरि: मिनथ मजे वजु, मंगता.

३०

“चलु, त, चारण, तो डिआं पिरिह पटोला पंज.
ताजी तबेलनि मां, जिनि ते सोना संज.
असां डिनुइ एतिरो, बिओ सांई डींदुइ गंज.
मुहुबु मुहुजे हंज खसे वजु म, मंगता.

३१

“चलु, त, चारण, तो डिआं गोल्हूं अँई डोल्हूं.
करि म वाइ वढण जी, बीजल, इहे बोल्हूं.
अदा, डिआंइ जेल्हूं: मुडी वजु तूं, मंगता.

३२

“मालु मिलिक तूं, मंगता, जलि कल्युनि सां कोटु.

हाथी हैवर हकिआ, माणिक जले मोटु.

हिउ राण्युनि जो घोटु, मठो घुरु म, मंगता."

इते राइ डिआचु माउ वटि विउ अँई चिआँई,

"अमां, हिकिडो चारणु सुंहुजो सिरु थो घुरे. माल
राज तोणी घणई थो डिआंसि: न थो वठे. तुंहिजी
मजी छा? सिरु डिआंसि? तूँही,

"म मोटा इजि मंगतो" खातुअ राणिअ विउ.

"आयो जो आस पई, मरु सरहो वजे सो!

डिजे नामि कर्तार जे; सो थिए सिरु सुरहो."

खातुअ विउ राव खे, चीर, करि म बीचारो.

जी जिअँदे केतिरो: थींदुइ सिरु सुंहारो."

राव विउ राणिअ खे, कदी डीमि कटारो.

डिआं थो नांइ कर्तार जे. सुणे आलम अठारो!"

लाताँई लोहुअ उतां चम, डेई चट्टारो.

सँए हथें सिरु खँणीं, डि नाँई डानु मोचारो.

सोरठि उते दिलीरुथी. रतु वही पटि पारो.

तड़ीं बीजलु सिरु वगी आयो अनेराइ वदि . तँहिं
 अग्यों चिउसि, "लडि सुंहुजे मुल्क मां . जो हिअडो डा-
 तारु राउ, तँहिं खे मारींदे तर्सु न पिउइ, त कड़ीं मूं खे
 बि मारींदे" . पोइ उतांहों जोइ सूधो लडे राइ डिआच
 जे शहर मे आयो . अचे डिसे, त सोरठि राणी अँई
 स्वातूं राणी, से थ्यूं डाधि चडुनि . तडिहिं हिउ बि च-
 डीं वेटो डाघ ते . पोइ संघसि जाल बि चिउ, "हिअडो
 मुर्सु आं को न लहंघसि" . त उहा बि दपो डेई डाधि
 चडुनी . सा पेट सां हुई ; त बारु बाहि जे तव सां ठका-
 उ डेई वत्री बाहरि पिउो . उन्हे खे माएहुनि खँणी नि-
 पायो . मडुर मों पैदा थिउो, तँहिं करे नांउ रख्यांऊंसि
 मडिऱ्यो . उन्हे जो ओलाधु मडिऱ्यो . ते लांही तिनि जा
 शहर मडिऱ्यो था सडिजनि .

अशुकु राइ डिआच खे, जँहिं सिरु डेई डेखार्यो .
 बिउो अशुकु माणिसि खे, जँहिं न किउो नाकारो .
 दिउो अशुकु सोरठि खे, जँहिं सतिअ सतु सुंहारो .

चोथो अशु बीजल खे, जँहिँ बोलु पँहँजो षाड्यो.
 पंजो अशु चारणि खे, जँहिँ कांध तां जिउ गार्यो.
 मालत अनेराइ खे, जँहिँ पैरु विधो पासारो.
 पंजई पिआ मच मे, गिन्ही वीचारो.
 सभेई सुरहा थिआ. किआंउं, कमु सोभारो.
 बढो नालो राम जो. सभु थिए मोचारो.

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कितो राइ डिआच जो पूरो थिओ.



Stack, George

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